

Christian Courier

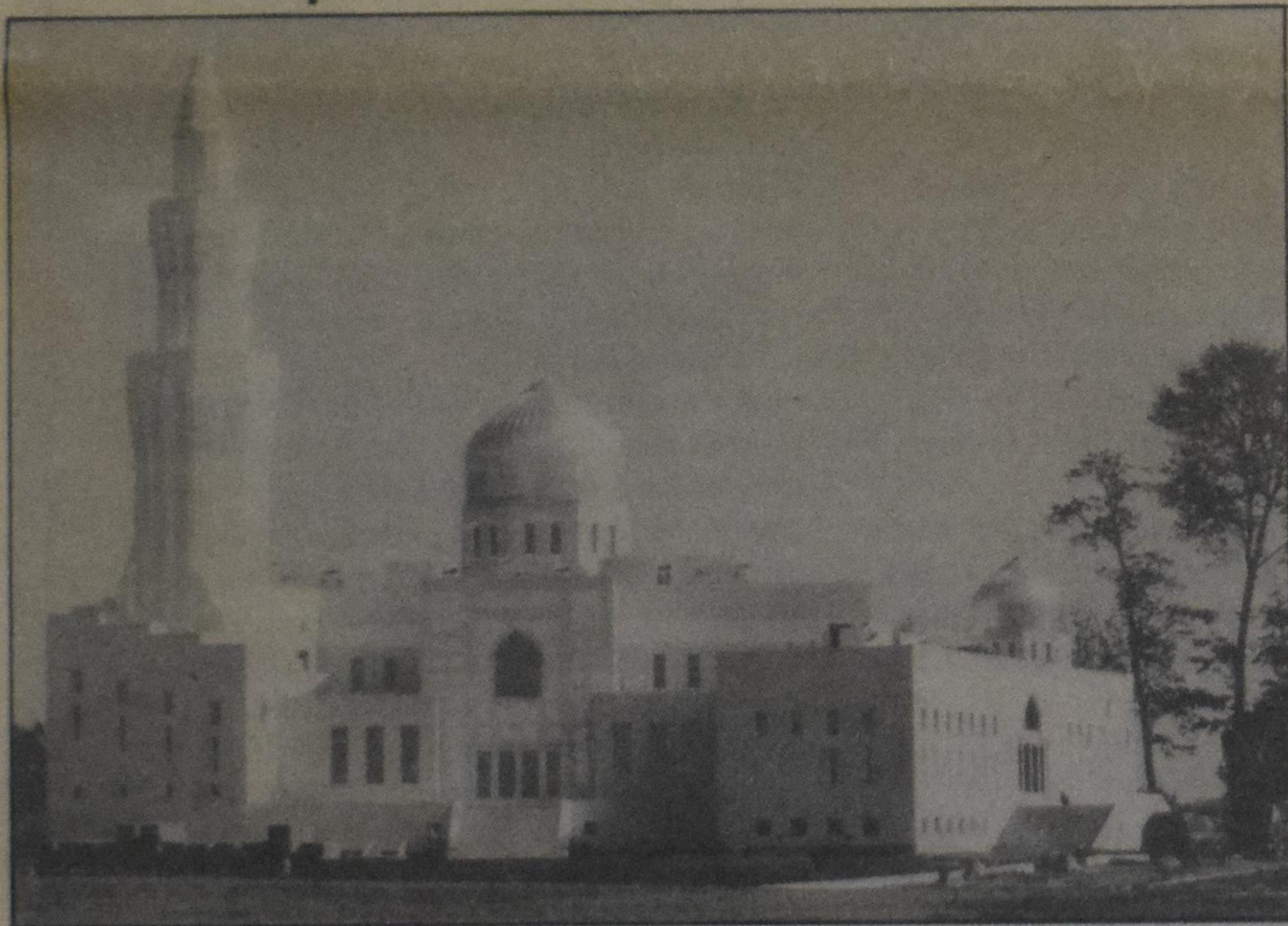
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Calvinist Contact

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Elegant mosque brings message of peace to Canadian landscape



Bai'tul Islam Mosque in Maple, Ont.

Photo courtesy: Ahmadiyya Movement, Canada.

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A Toronto chaplain was deeply touched by his 'Russia experience'.....p.10
Berta Hosmar writes about an impossible child of God.....p.11
Doro Bakker reviews two delightful children's books.....p.12

Bert Witvoet

MAPLE, Ont. — One of the smallest minority Muslim groups in the world, the Ahmadiyya Movement with ten million adherents, chose this little hamlet, 10 miles north of Toronto, as a site for building the largest mosque in North America.

The attractive white edifice, known as the Bai'tul Islam Mosque, stands in the middle of farmland and can easily be seen from Highway 400. With proportional lines and geometric subdivisions quietly underlying the

Canadians need to respect each other, say political observers

Bill Fledderus

ST. CATHARINES, Ont. — After voicing widespread rejection of the Charlottetown accord, Canadians are now turning to face the future. After the referendum *Christian Courier* sought out the comments of several observers about what lies ahead for our country.

"This referendum shows that Canadians feel they are not being well represented," says Harry Kitts, executive director of Citizens for Public Justice (CPJ), a Christian advocacy group. Kitts sees the need for a public discussion about how to improve representation, in which CPJ will continue to promote the idea of adopting proportional representation in the House of Commons.

"The campaigns brought out a lot of divisions in Canadian society, to the point where some groups expressed what were more or less racist arguments," Kitts says. "We need to reflect on our differences and on a good political way of dealing fairly with

structure, this carefully designed and crafted place of prayer is somewhat incongruously located a mile north of the Canada's Wonderland amusement park.

The gleaming white modern structure was designed by Ottawa architect, Prof. Gulzar Haider. It would not be easy to put a stylistic label on the building, Haider explains in an introduction booklet. "It has ambiguous genetic linkages to mosques of history, but is not a twin of any of these," he writes. "Diverse nationalities and ethnic groups will recognize signs of their heritage without being able to exclusively lay claims on it."

Carried by satellite TV

Hundreds of guests — Members of Parliaments, mayors, academics and journalists of various papers, including "Christian Courier" — joined thousands of adherents from Canada and many other countries, many of them originally from Pakistan, in the opening ceremony that took place on Saturday, Oct. 17.

See MEN — p.20...

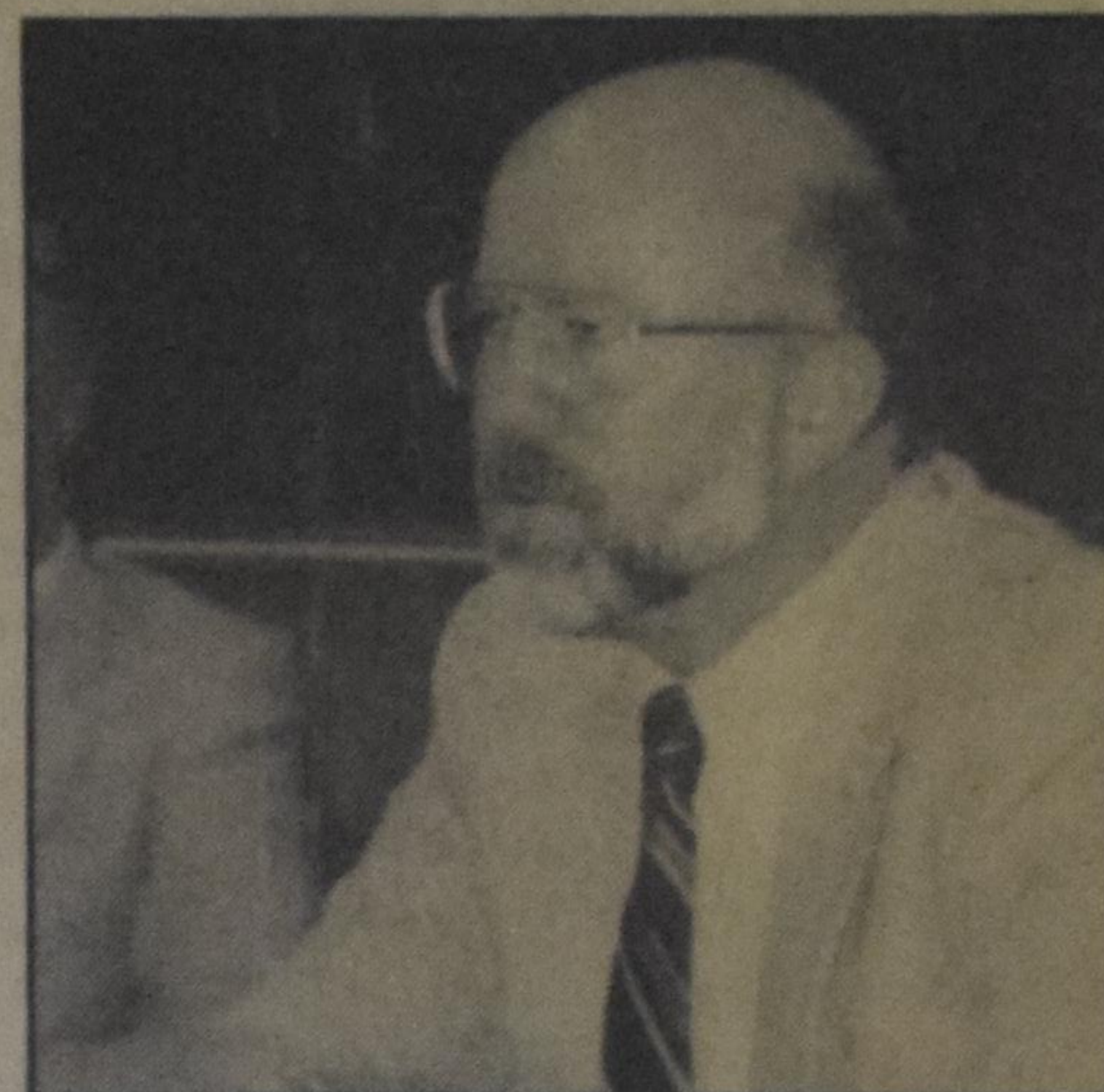


Photo: C.C. files

Canadians need to appreciate their differences, says James Skillen of APJ.

those differences."

"I was especially surprised to see such a loss of respect for group differences within the Reformed Christian community," he adds. "With our history of Christian schools and the like, we have traditionally argued for respect for a variety of different societal groups," but that tradition appears to be failing in some quarters, Kitts asserts.

Canadians are now talking about focusing on the economy, says Kitts, but he does not believe that societal divisions will be any less prominent in that area of life.

Understand regional divisions

"I think your provinces have always had much more distinctive characters than most American states," says James Skillen, executive director of the Association for Public Justice in Washington, D.C., on the telephone from Annapolis, Maryland.

He tells the story of a Canadian woman in an American church who requested prayers for the unity of Canada on the Sunday before the referendum. After she spoke, an Albertan sitting in the pew nudged his neighbour. "She might as well have come out and said she was from Ontario," he says. "And the Albertan didn't have to use a word in order to say, 'I would never stand up and say that.'" See CHARLOTTETOWN — p.2.

Thinkbit

Christians are not sinless, but they should sin less.

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News/Politics

Charlottetown goals still achievable?

... continued from p. 1

The regional identities illustrated in that story need to be understood, says Skillen. Ignoring them or continually trying to overlook them is unrealistic. "Quebec, especially, has a strong identity, with its long history, its tradition, its longstanding boundaries and its unique language," he says.

The area with the least identity is Central Canada, he suggests, since it has less history. "It has more in common with some of our western American

Czechoslovakia or Belgium, Skillen says, "Those are pretty small states, and they don't have to deal with the U.S. as a neighbour. Depending on how they integrate themselves into the community of nations around them, cutting themselves in half might make little difference to the international balance of power. But a divided Canada would certainly have a lot less international power.

While the referendum may have cured Canada's leaders of "constitutionalitis," it doesn't mean the end of the goals established in the accord, according to Richard Gwyn, a political columnist.

Important elements of our political system such as the prime minister and his cabinet are not even mentioned in the Constitution, Gwyn points out in a recent column. The elements of the accord do not need to be constitutionalized either in order to be implemented, he says.

Elected Senate tomorrow?

He argues that Canada could begin to develop an elected Senate tomorrow if the Prime Minister would simply announce that he will only appoint senators who have been elected.

Paul Marshall, political science professor at the Institute for Christian Studies in Toronto, is of a similar opinion. He points out that "governments at all levels can and will be working on various ways to implement Native self-government" even without putting the principle in the

Constitution.

Native peoples will have to decide on what they want, says Marshall, since many of them also rejected the accord and the leadership of Ovide Mercredi, Grand Chief of the Assembly of First Nations.

In his column, Gwyn suggests that the federal govern-

ment get moving on settling outstanding Native land claims and negotiate self-government agreements with Native groups one at a time.

Quebec's need to be in the Constitution is most important, says Marshall. "Quebeckers will remain suspicious of any bi-lateral agreements with the

federal government, until those agreements are constitutionalized." Without that kind of security, such agreements could disappear all too easily with a simple change in government.

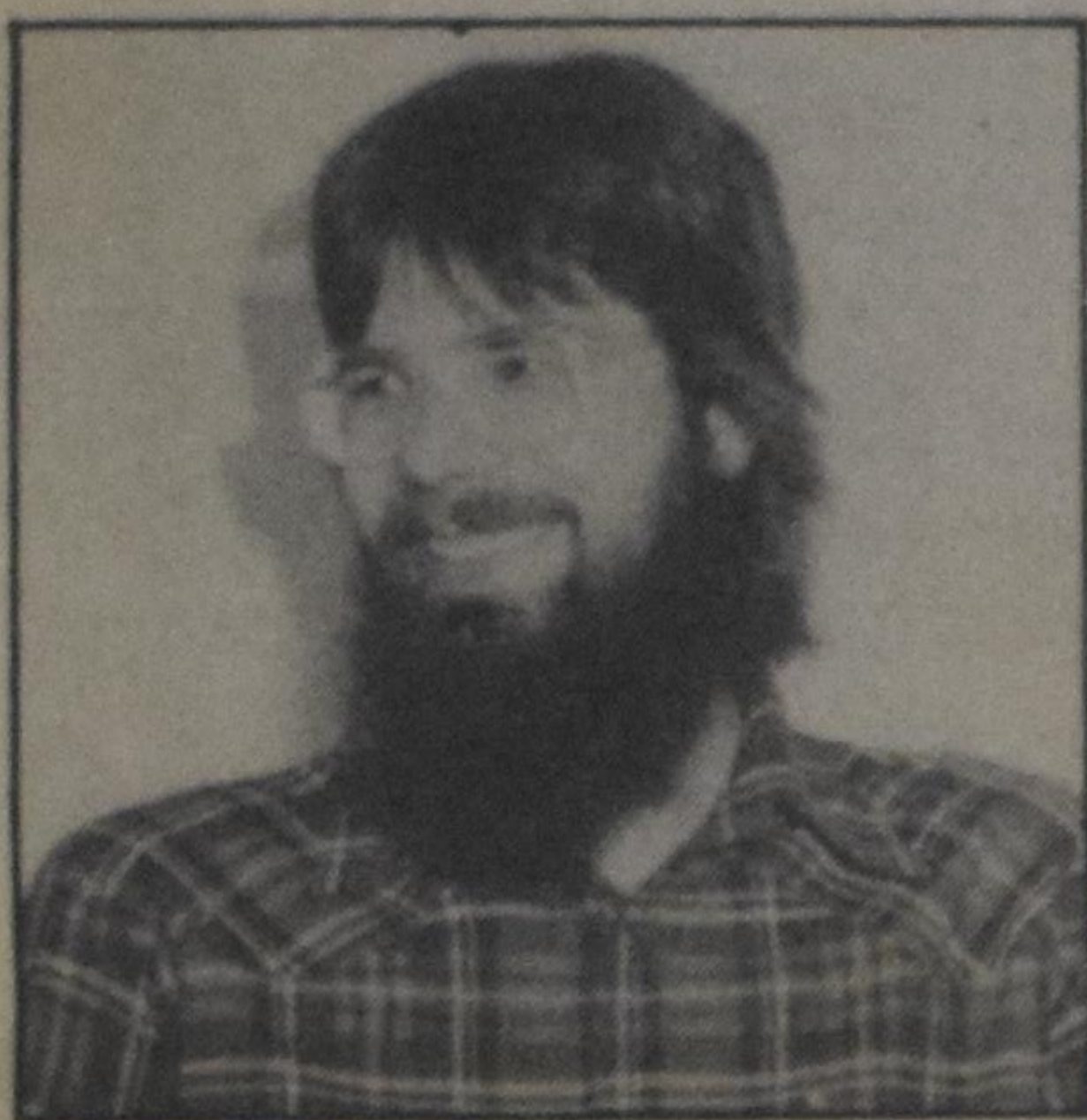


Photo: C.C. files

Canadians want to discuss new forms of political representation, says Harry Kitts of CPJ.

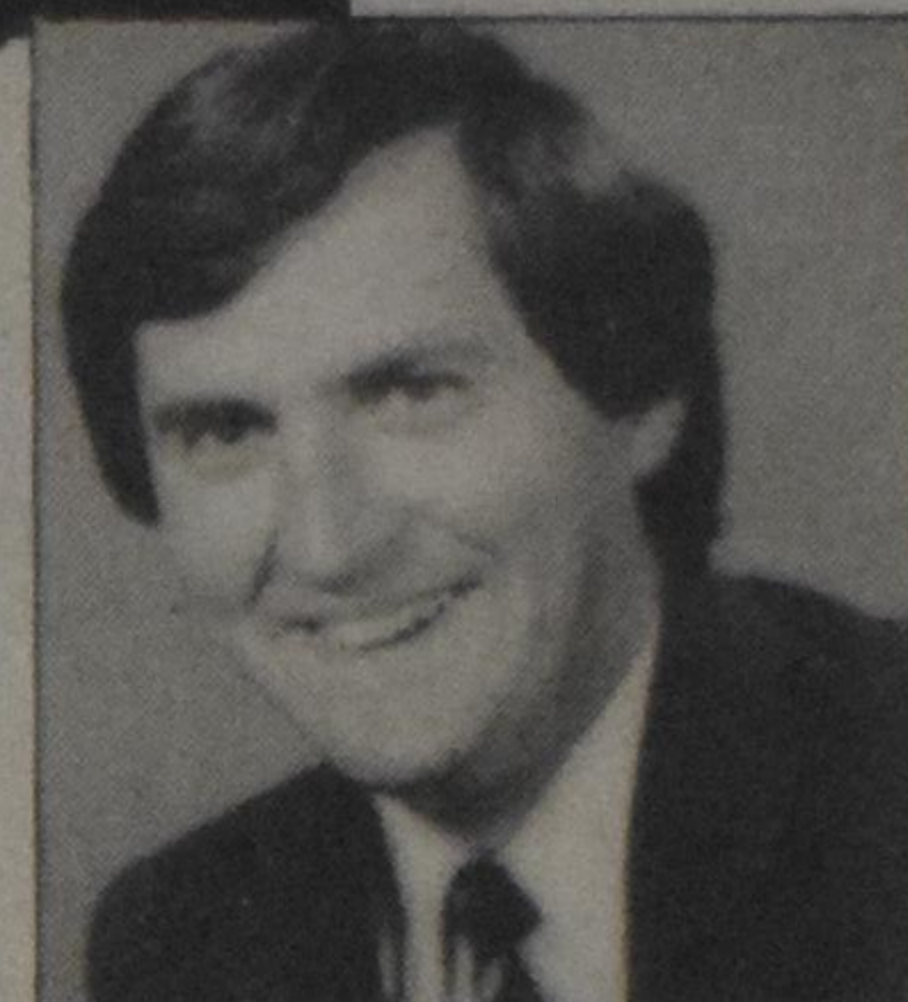
states, which were drawn up with arbitrary boundaries" and lack a distinct ethno-cultural identity to bind them close together, he says.

Skillen thinks most Canadians understand the regional nature of their country — although some would rather try to overcome it than try to accept it. Most Americans mistakenly assume Canada is like the U.S., he says, with a strong national identity and weak, if any, feelings of regional identity.

When asked to compare the Canadian situation with that of



Perspective on Politics



Paul Marshall

Blurring family lines

In the mess of contradictory accusations following the break-up of Woody Allen and Mia Farrow's "relationship" some facts were clear. Allen and Farrow were not legally married and consistently lived separately. Nevertheless he is suing her for custody of "their" three adopted children and their one "natural" child. Farrow, who has other children, natural and adopted, has meanwhile accused Allen of sexually abusing their adopted son Dylan.

The parties themselves seem to agree on only one thing: that Allen has been and is having an affair with Soon-Yi Previn, adopted by Farrow while married to symphony conductor Andre Previn.

Soon-Yi's age is reckoned to be 21. So Allen is sexually involved with the adopted daughter of a woman to whom he claims a "marriage-type" relationship while he is also seeking to gain custody of his lover's step-sister and -brothers. At one point in the life of the family Soon-Yi was regarded as a sister; at another, a step-sister; and finally, as Daddy's girlfriend.

There has been some speculation that Allen could find himself in trouble with New York State's incest laws. If that were the case then he might want to move to Canada where we are more open to these things.

When is it incest?

Seven years ago Canada revised its marriage law with the effect of narrowing the range of relationships that would be considered incestuous. In doing this, Parliament relied basically on two sorts of witnesses: lawyers and geneticists.

The lawyers advised on what sort of complex legal duties and inheritance questions could arise. The geneticists advised on what degree of consanguinity (closeness of "blood relation" was liable to lead to abnormalities. Psychologists and other experts on family relations were largely ignored.

Parliamentarians felt that if there weren't legal or genetic problems then people should be free to marry or otherwise be sexually involved. In particular this meant that step-children could at some point be fair game for parents or siblings. A father or mother without blood relation to a step-child could at some

point marry that child.

Some family therapists protested

strenuously that this violated any emotional security that the child might have. A parental relation of authority and power could gradually be turned to an intimate sexual one.

Children as a commodity

Hearings before Canada's current Royal Commission on Reproductive Technology produced many claims that access to adoption or "surrogate motherhood" or sperm donations (i.e., "surrogate fatherhood") must be treated as a right. And since rights are supposed to be non-discriminatory, complex heterosexual menages or single people or homosexual couples also claim that they too must be able to "have" children.

In these instances children have simply become commodities, objects of rights, who are to be divvied up to those adults who would like one, without regard to the parental or non-parental relationships which may or may not ensue.

The crucial problem in our current discussions of definitions of marriage and family is *not* whether there needs to be some legal accommodation of relationships other than "traditional" marriages. Clearly there *does*—just as we have always recognized "common law" marriages.

But if we proceed to define as a "family" or a "marriage" all those relationships in which human beings choose to live, or if we say that as a matter of right it is impermissible to discriminate between different understandings of these relationships, then the result will not be a humane expansion of marriages and families, but *their obliteration from the law altogether*.

All relationships would have equal status. Adults could simply follow their own wills and desires and children could be divided up indiscriminately. Woody Allen will have become our judicial role model.

Paul Marshall is a step-father who teaches political philosophy in Toronto.

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Comment

Pressreview

Carl D. Tuyl



Pressreview

The country resembled a massive euchre hall after the matches with post-referendum kibitzers all over the place. There seemed to be a consensus that the No vote contained a pretty heavy anti-politician component. It sure left skid marks all over the West.

The whole situation reminds me of a joke told by one of my reverend colleagues, Peter Brouwer, perpetual clerk of Christian Reformed synods: A surgeon, an architect and a politician were arguing about which of their professions was the oldest. The surgeon referred to Eve having been formed from Adam's rib, and said that involved surgery. "Oh, but Creation came out of chaos," replied the architect. "Pure architecture!" The final word came from the politician: "And where did you think chaos came from...?"

★ ★ ★

Alan Fotheringham said it a little differently in the *Financial Post*: "Only Canada can tie itself into knots over a referendum that no one understands." Perhaps most appropriate to the occasion is this definition by *Maclean's*: "We are still what we were then, a loose federation of absurdly diverse regions that sometimes feel as if they were on the very margin of the civilized world. It is an impossibly difficult country to govern—too big to contain itself internally, yet too small to yield any economic or political influence that matters."

★ ★ ★

Think about this one: Indonesia's population was 107 million in 1965, and 178 million in 1990. This number is expected to grow to 219 million by the

year 2000. Anyone wanting to go there had better hurry; pretty soon there will be no more room for tourists.

★ ★ ★

Brother (or sister), can you spare a dime? The Reform Party is short on cash. The party adjourned from its national convention in Winnipeg with good hope but few bucks.

★ ★ ★

Being short on cash is also the problem for some students at the University of Western Ontario, where the student council is planning to open a food bank for hungry students. The idea conjures up pictures of my own student time at Calvin College, where one of my now reverend colleagues ate macaroni and onions for three months in a row.

★ ★ ★

American intelligence has spotted a Russian Kilo-class submarine en route to Iran, despite recent assurances from Moscow that it had shelved plans to sell Iran three subs. Two more subs are expected to be delivered later this year. Pentagon officials fear they could be used to intimidate oil tanker traffic in the Persian Gulf.

★ ★ ★

Remember all the brouhaha about cold fusion? Energy from your old jam jar or some such thing? Well, it's back in the news. A certain Thomas Droege performed cold fusion in his basement and his set-up is generating small but significant amounts of excess energy in the form of heat, reports *Business Week*.

Recession news: General Motor's big cheese, Robert Stempel, got the pink slip after

failing to stem the company's record losses. IBM, of course, is doing everything big, even shrinking big. The company is downsizing faster than planned; about 40,000 employees will have left by year's end.

★ ★ ★

In France, real estate prices are suffering from the global property woes, and the country's unemployment rate reached 10.3 percent. And a tainted blood scandal there has reached even the level of cabinet ministers.

★ ★ ★

Bad news also for the elite inhabitants of Hampstead, a north London village where you cannot buy a house if you don't knot your tie in just the right way. After a 12-year fight, McDonald's has been granted permission to start one of their establishments there. McDonald's assured the shocked villagers that the premises will be discreet. Does that mean that the French fries will be served on real china?

★ ★ ★

David Letterman lists some definitions for chicken served up in fast food establishments: lifeless bird lumps, hot oily hens, artery busters, heart attack helpers, to name a few.

★ ★ ★

Prince Charles and Lady Diana are due to leave together on a four-day visit to Korea. Speaking of Korea—there is a rather strong religious sect there whose leaders predicted the return of Christ at the end of October. I'm sure they had biblical proof-texts for that.

★ ★ ★

And here is one from "Word Watch" in *The Atlantic*: "Kangaroo care: a form of

neonatal intensive care." And this from Tuyl's Word Watch from the *Oxford English Dictionary*: "Referendum: the practice or principle (chiefly associated with the Swiss constitution) of submitting a question at issue to the whole body of voters." The word first appeared in English in the 1880s when the *Daily News* reported that an immense

number of signatures had been gathered to call for a referendum concerning the vaccination law. And I suspect that the plural of referendum is referenda. That's all the kibitzing I'm going to do.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and also the chaplaincy coordinator for the Christian Reformed Church.

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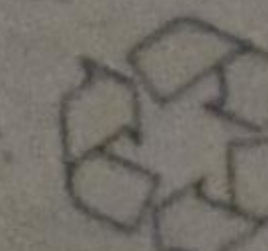
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Editorial

The woman Wisdom calls out in some mosques!

On October 17 my wife and I attended the opening of a mosque in Maple, Ont. I had been in contact with Muslims before when I visited Libya, and that experience coupled with what I have read about Muslim fundamentalism and oppressive laws in Muslim countries did not exactly create a longing within me to mingle with those who call Allah their God and Mohammed their prophet. Fanaticism is what easily flashes through my mind when I pass a building with a minaret.

The visit to the Bai'tul Islam Mosque helped me understand that not every Muslim is a fanatic and that many, in fact, practise love and understanding.

We were fortunate enough to meet up with a knowledgeable member of the Ahmadiyya Movement who offered to answer any

questions we might have during the ceremonies. I made ample use of that opportunity. Through this kind person I came to understand that the Ahmadiyya Movement is a reform movement within Islam. It was started in northern India in 1889.

According to founder Hazrat Ahmad, Islam had been disfigured by centuries of impure theories and practises. As was the case within Christianity, the reformers within Islam were resisted and persecuted. Yet this humble movement has grown to include 10 million adherents and is still considered a vibrant and enthusiastic movement.

Stressed absolute love

We learned a bit more about the vision of the Ahmadiyya Movement from its present leader or Khalifa. He gave a 40-minute speech that, somewhat to my surprise, warmed my heart. The Khalifa (I can't bring myself to call another human being "His Holiness") told his audience that, according to the prophet Mohammed, Muslim generals were commanded never to alter the churches of Christians, the synagogues of Jews and the shrines of hermits. In fact, Muslims were expected to help such people build their houses of worship if they needed help.

"The present image of Islam is an angry image," said the Khalifa. "The mullahs in Pakistan are angry, but their anger has nothing to do with the truth." A mosque is supposed to be a house of peace, he added; and love is the instrument of peace. "Only the heart can conquer the world, not the body."

I found myself agreeing with much that he said. The Khalifa talked about absolute love and temporal love, the latter having both a positive and a negative side. "Love for America may be good for the U.S.A., but it may hurt other countries," said the Khalifa. "Love for your family also has that dual character. But the love of God is good for all; it cannot harm anyone."

I thought the Khalifa had a wonderful explanation for how one should understand the fear of the Lord. We fear God not in the sense of being afraid of him, but we fear him in the same way that a lover is afraid to displease the beloved. Right on, Khalifa!

The voice of Wisdom

Later on I marveled at how this visit to the Bai'tul Islam Mosque had worked a climate of peace within me. That feeling had no doubt been reinforced by the marvelous design of the building and its country-in-autumn setting.

Before I went to sleep that evening I read Proverbs 8 and understood better why I had felt this peace. In this chapter Wisdom is calling out, raising her voice on the heights, along the way, where the paths meet. Wisdom calls out to people: "To fear the Lord is to hate evil." The Khalifa had said the same thing. "By me kings reign and rulers make laws that are just," says Wisdom. The Khalifa had said that there is no love without justice.

If Wisdom calls out in the streets, what prevents her from calling out in a mosque?" I asked myself.

Teachers are not saviours

But deep down I also knew that Wisdom cannot save anyone, just as the Mosaic law cannot save anyone. Wisdom and the law are teachers of God's will and of human sin. I once was a teacher myself and in many ways still am. I well know the limits of being a teacher. Teachers can stand by quite helplessly when their pupils run stuck in the brokenness and sinfulness of life.

That's why I don't believe that Islam is the ultimate answer for a sinful and broken world. A gentle Islam can be helpful, just as wisdom is helpful. Wisdom can keep people from doing foolish things, from being unjust and hateful. But wisdom cannot pick up the broken pieces after people have been foolish again.

I remembered how the Khalifa had talked about his faith as a philosophy of religion. That's what the Ahmadiyya Movement is at heart, I thought, a philosophy, a "wisdom system." It is more, of course. It's a combination of human philosophy and transcendent worship — not all that weird perhaps since Christendom has sired similar mongrels.

Sacrificial lamb

The Christian faith is never a philosophy, however. It is so different from other religions and hybrids. No other religion offers a lamb that was slain. No other religion offers a cross and an empty grave. (The Ahmadiyya Movement even believes that Jesus feigned death on the cross and fled to India.)

After reading Proverbs 8, I turned to Hebrews 4. Verses 14-16 talk about Jesus the great high priest. Through him we can approach the throne of grace with confidence and receive mercy and find grace to help us in our time of need.

I have never heard that message of confidence shouted from a minaret

BW

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Letters

Purple weed no longer a threat

If Marian Van Til's article about Purple Loosestrife (C.C. Oct. 2) had been written two years ago, I would have been concerned. Fred Dale, a garden columnist for the *Toronto Star*, has pointed out that older stands of Purple Loosestrife are dying off. Other naturalists have also noticed this.

As a painter I have visited a stand of Purple Loosestrife for about four years. It is now in remission. (Insects from Europe that live on Purple Loose Strife are here in an experimental stage.)

I am enclosing a photo of a pastel painting I did of Purple Loosestrife. The painting was exhibited in Bradenton, Fla., at the international exhibition sponsored by the Florida Pastel Society from Dec. 13, 1991, to Jan. 15, 1992. It has been selected again by the Pastel

Society of Canada and will be exhibited in Hull from Nov. 7 to Dec. 5 this year.

C.J. Huizinga
Scarborough, Ont.

Note:

While this weed may not be advancing in some areas, groups like the Canadian Wildlife Federation, Ducks Unlimited and the federal environment ministry, to name a few, still consider it a threat.

We very much appreciate the photo of your pastel painting. Your painting is truly an outstanding work of art. Unfortunately we cannot reprint the picture for our readers since the gorgeous purples, blues and greens do not reproduce well in black and white.

Editor

Not all issues require unity

The longer God permits me to live on this planet and the longer I view the ecclesiastical scene, the more I am convinced that, if we are to live peaceably as God's people, we shall have to keep in mind constantly the distinction between the primary and the secondary in our articles of faith ("as members of one body you were called to peace"—Col. 3:15).

The Reformed churches made that distinction in the 16th century. To be Reformed, they said, is to subscribe to and live out the tenets of the three ecumenical creeds (Apostles', Nicene and Chalcedonian) and the three Reformed standards (Belgic, Heidelberg and Dort). That constitutes the primary; all else is secondary.

John Calvin virtually said the same

when he spoke of different levels of scriptural teaching. He wrote: "Not all the articles of true doctrine are of the same sort" (*Institutes* IV, 1.12). This statement led McNeil and Battles to assert in a footnote in their translation that the distinction between fundamental and lesser important doctrines is "woven into Calvin's thought."

In my observations as a church historian, it seems to me that many of the divisions and disruptions in the Church of Christ have come about by disagreement about the secondary. That is certainly true in our day as well.

Is it not the better part of discretion and the Christian way to insist on the primary articles of faith as embodied in the ecumenical creeds and the Reformed confessions and to allow for divergent

Balance is the key to appropriate church music

I found Marian Van Til's article "Today's worship 'leading the church to malnutrition'..." (C.C. Oct. 23) immensely interesting because it is the same argument I have been having with myself for the past several years. The two sides of the argument (classical vs. contemporary) are both valid when implemented in a balanced, intelligent manner. But neither side should insist on having its own way.

The praise and worship (P and W) format and music can be overdone, can be repetitive, can become meaningless — as meaningless as unchallenged tradition. P and W services, at their best, require dedicated leaders and musicians. There is nothing simple or "mind-dulling" about them.

Nancy Carle's attitudes are typical of those held by the musical intelligentsia, a group I hold in high regard. But I also know that the music of the church must

speak directly to the heart of its members if it is of any worth.

Carle says, "If we insist on a steady diet of these sticky lollipops, then the Body of Christ is in for a long bout with malnutrition." In response to this I offer Dr. Henry Wildeboer's words from the June 1991 issue of *Reformed Worship*:

"The truth is that traditional music sounds 'foreign' to many today. God is much bigger than one individual or one denomination's personal preferences, tastes or traditions. Both folk and classical music are expressions from the same Spirit of God. Each needs to regard the other with mutual respect. Snobbery and disdain must be avoided" (p. 17).

Monica Heeg-Admiral
Hagersville, Ont.



God loves a cheerful freeloader

interpretations with respect to the secondary and tertiary?

Can we not agree to disagree in love on the latter? Isn't that possible, even desirable, for those who love and fear the same Lord?

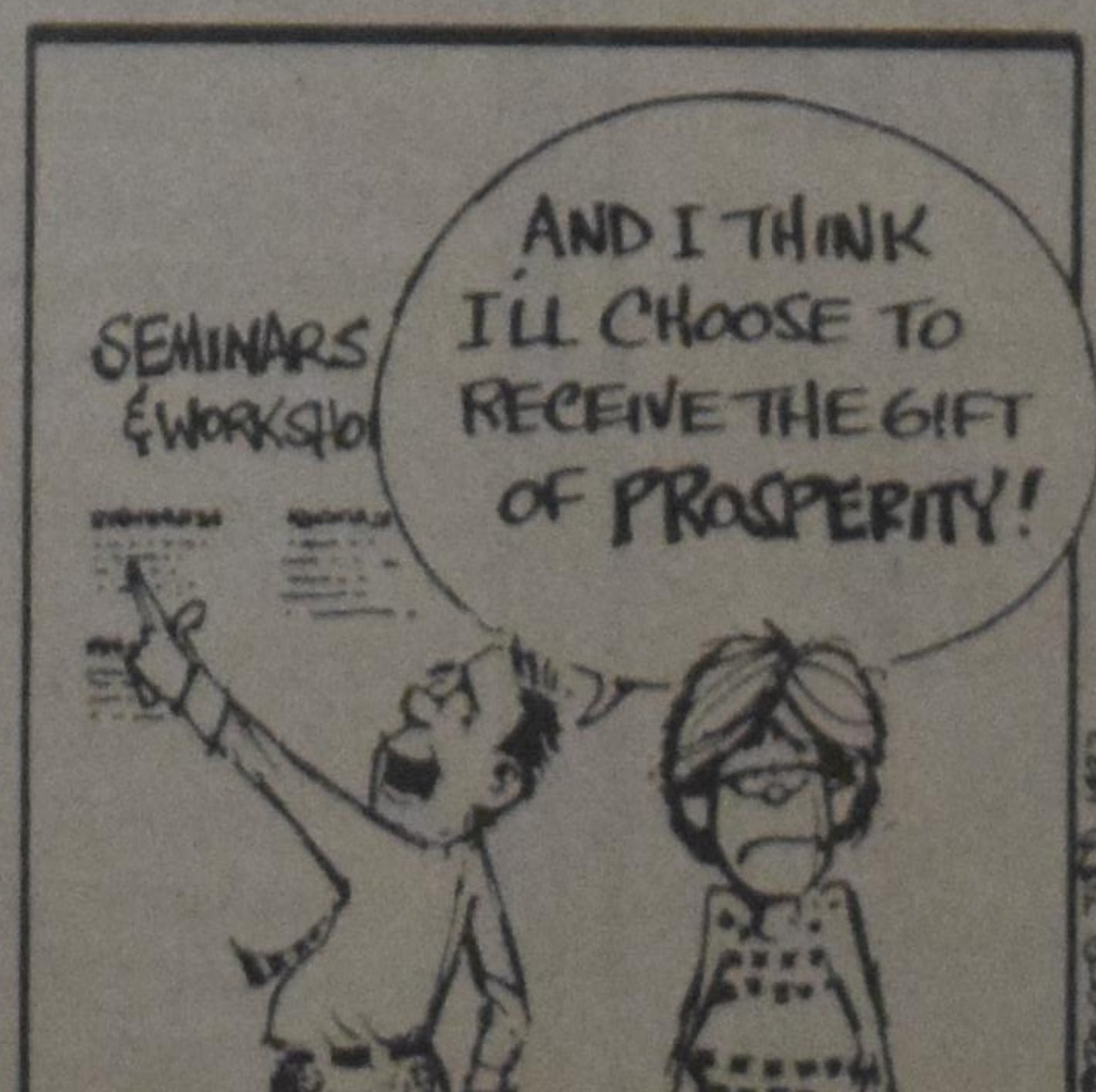
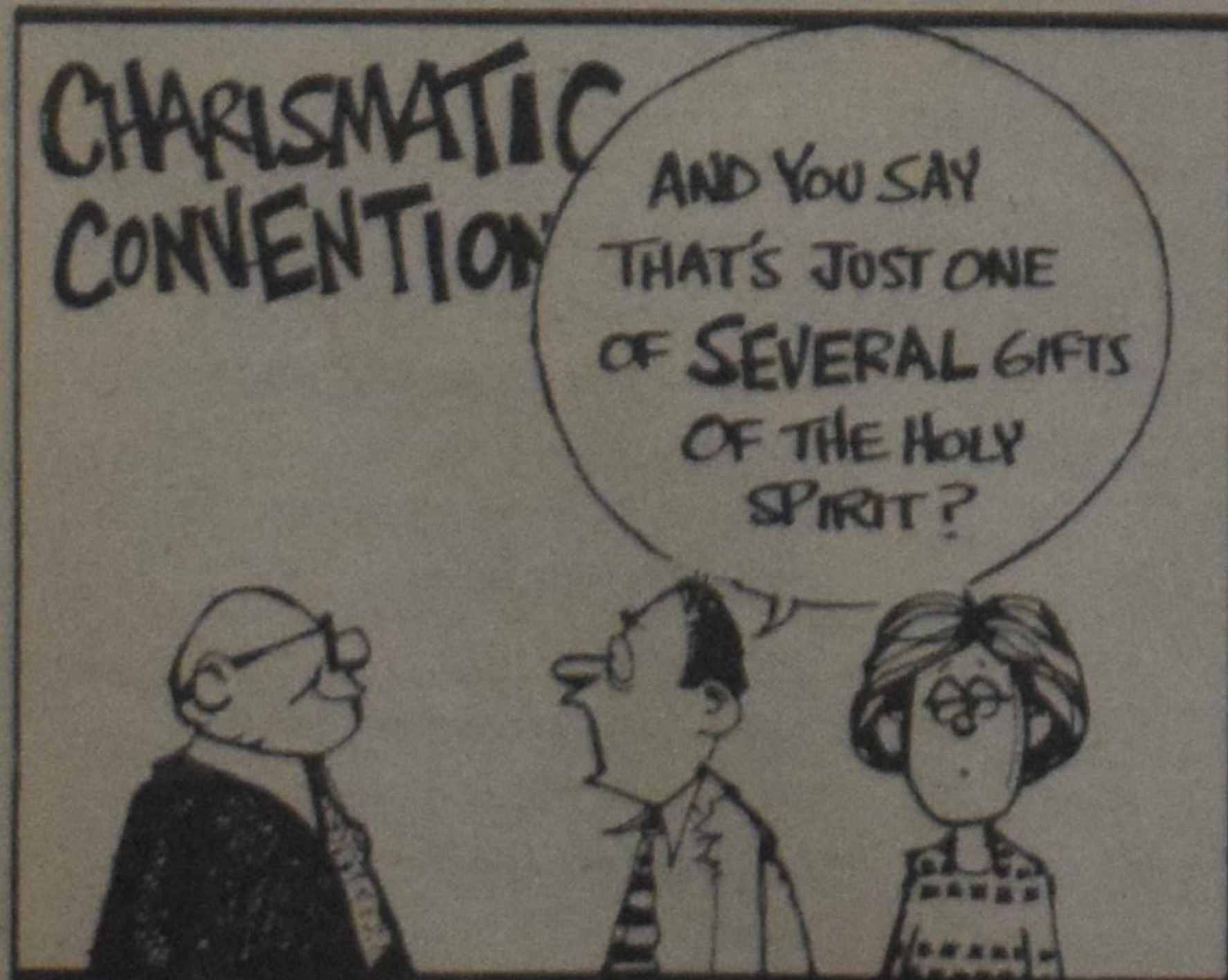
John Bratt
Grand Rapids, Mich.

I hope you are in a humorous frame of mind. When I read your editorial entitled "God loves a cheerful garbage picker", I could not help chuckling at the ad [promoting subscriptions to *Christian Courier*]. I do think that "freeloader's rash" can be a stewardly and wise use of one's money.

By your own admission you buy your clothes in second-hand stores. We read your paper second-hand and do not feel guilty. However, it does not help your income, does it? Sometimes it needs to be that way.

Lonny Doornbos
St. Catharines, Ont.

Beyond Belief



Response:

Go ahead. Sin boldly.

Editor

Music/Remembrance

Gabriel repeats himself

Us, by Peter Gabriel, David Geffen Company (MCA), 1992. Reviewed by Bill Fledderus.

Peter Gabriel's music continues to be laudable for its incorporation of Senegalese drums and African percussion instruments and woodwinds. On the past few recordings, Third-World guest musicians such as Yassou N'Dour have lent Gabriel's music an other-worldly African texture that puts it head and shoulders above the usual synthesizer, guitar and bass of common radio fare.

His new recording, featuring the Babacar Faye Drummers and vocalist Ayub Ogada, is no different. Unfortunately, their presence in the arrangements is perhaps the record's strongest point. Some of the songs should more accurately be considered fragments of songs repeated with varying arrangements. Others recycle formulas from Gabriel's highly successful 1985 recording *So*. ("Steam" is a reworking of the danceable,

radio-friendly "Sledgehammer," "14 black paintings" of the atmospheric "We do what we're told," etc).

In addition, many of the new songs often come across as over-wrought, as if too much time had been allowed during the recording. Gabriel and Canadian producer Daniel Lanois appear to have re-worked the songs so many times that they have lost some of their original vitality and vision.

To be fair, *Us* was written and put together during the recent collapse of Gabriel's marriage with his wife of many years, Jill Gabriel. Under such conditions, Gabriel's control — he moves from objectivity to moments of introspection without giving way to sentimentality — is certainly laudable.

Neither can the song "Blood of Eden" be overlooked — it's a masterpiece that breaks new lyrical and musical ground for Gabriel. "Blood of Eden" universalizes the tragedy of a failed marriage relationship by using imagery to connect it with Adam and Eve and the Fall. At the same time the song connects on the emotional level, thanks to a moving performance by Irish vocalist Sinéad O'Connor and background falsetto keening by Lanois.

"Blood of Eden" should reassure Gabriel fans that he is still capable of new masterpieces in

the line of "Don't give up" or "Family Snapshot."

But until such new masterpieces appear, fans will probably be replaying his last release, *Passion*, more often than *Us*.

(*Passion*, made as the soundtrack for the film *The Last Temptation of Christ*, is a more innovative work focusing almost entirely on the traditional music of Third-World

countries).

New listeners, however, should be assured that even when Gabriel's work is not innovative, it is still worth listening to.

ROOFTOP MUSINGS

ALYCE OOSTERHUIS



In the next few days one of Edmonton's beloved war veterans will enter the Christian schools with his box of poppies and war stories. With his halting speech, grey hair and endearing smile, he will personify for that day the many soldiers who gave of themselves in the trenches, the bunkers, the cockpits of worlds at war.

Our children will come home and ask their usual questions about Hitler, the Nazis, the concentration camps, the role of Germany in today's Europe. Then on the 6 o'clock news they will see images of war in Serbia and Croatia, hunger in Somalia, racial strife in eastern Germany, and explosive tensions in Armenia and Georgia.

Real heroes?

But when all has been explained and discussed, they will turn to the sports section of their daily journal to read of the latest exploits of their real heroes in hockey and football while listening to their favourite rock stars. The discussions of evil and wars fade into oblivion with the "real" issues of "Who will win the Grey Cup?" or "How many millions did Madonna make on her latest sexploits?"

Am I being too cynical? Or am I being too hard on myself when I assert that we have only ourselves to blame when, in our deconstructionist society, we

Of heroes and ideals

discourage our children from worshipping any alternative human heroes?

In my high school days, Remembrance Day was commemorated on Westdale's front lawn with a flag at half mast, a service led by the principal, bowed heads and two minutes of silence before dismissal for the day. Veterans from the First and Second World Wars would parade down the city streets displaying their medals and camaraderie. They always seemed so old to us high school students, even though in those days many were probably no older than 40. Yet they were heroes who had risked their lives, their careers, their families for the cause of freedom and democracy.

Nature abhors a vacuum

It was only years later, when we began to examine the mo-

tives of those who volunteer to fight, that we realized that not all freedom causes are necessarily so worthy, that democracy lost its lustre of being the best form of government for all, that we deconstructed past heroes to be very human, sometimes faltering, not to be adored. And in our deconstruction we created a vacuum of heroes as well as ideals because without an embodiment of ideals, our dreams of freedom, justice, love remain too abstract and unattainable.

Since nature abhors a vacuum (so I was always told in science classes), the individualist ideal of looking out for Number One has become the "ideal" that fills the coffers of rock stars and sports heroes. Today's heroes are worshipped because they embody success, wealth, independence, strength, competence—not because they give of themselves for the sake of others.

Remembrance Day should make us stop and question: Who are our heroes? What values do they hold forth? Christ embodied the ideal of looking out for others, of ultimate sacrifice, of love and compassion. Do we call him our hero?

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College in Edmonton.

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Film

Cinema summaries

Marian Van Til

The Best Intentions

Rated PG

Stars Samuel Froler, Pernilla August, Max von Sydow, Ghita Norby, Lena Endre
Written by Ingmar Bergman
Directed by Bille August
In Swedish, with English subtitles

The Best Intentions is three hours long. But as you leave the theatre you can't believe

about *The Best Intentions* is that Bergman could have such balanced, compassionate insight into the lives and experiences of his own parents (obviously based on their stories and reminiscences and on what he himself later knew of their characters). He is utterly fair to them both, sympathetic yet unflinching; each is presented with his or her for-

Akerblom invites him to dinner one night. The Akerbloms are wealthy, sophisticated—a large family of sons and one daughter, Anna; headed by Johan, a gentle, ailing patriarch (the great actor Max von Sydow, who has been in so many of Bergman's films) and Karin, a stronger willed, astute matriarch (Ghita Norby) who knows her only daughter well.

Henrik and Anna (Pernilla August, wife of director Bille August) are immediately drawn to one another. But the course of love seldom runs smooth, and for Henrik and Anna that path is no different.

No heroes or villains

The difference comes in the way their developing relationship is portrayed on film. This is no Hollywood romance. These people are real, so real that you are apt to see in them and their complex relationship people you know—or perhaps even glimpses of yourself or your spouse, if you're married. There are no heroes or villains here, only people trying, and sometimes failing, to do their duty—to God and to others—with *the best intentions*.

Henrik and Anna begin their married life by moving to the cold, seaside farmlands of northern Sweden to work in their first parish. Henrik feels at home there. And Anna, by her own admission spoiled and head-strong, adapts amazingly well—until an incident involving their foster parenting of an abused boy from the village, which proves to Anna that they will always be outsiders here. That discovery has a profound impact on the Bergman marriage and on the turns their future lives will take.

There is hardly a thing for which to fault this film. The acting is nuanced, the cinematography (and scenery) superb; even the camera angles seem to help reveal character. Soundtrack music is used very sparingly—a little peaceful Romantic piano music during "ordinary" moments, and the exquisitely beautiful but achingly melancholy strains of Samuel Barber's *Adagio* for

Strings when events and feelings become almost too overwhelming. Hard as it is for a North American audience to believe, *The Best Intentions* was originally a six-hour long mini-series made for Scandinavian television. (Oh, to have that kind of quality in a

TV mini-series!) Given that, the film is splendidly edited.

The Best Intentions won the Palme d'Or as the best film at the 1992 famous Cannes festival in France. There's no doubt it deserved that prize.



three hours have slipped by; you are reluctant to leave behind these people and their world, and later you find yourself thinking about them. This film is that good.

"These people" are the parents of renowned Swedish film director Ingmar Bergman. Bergman's script—for the first time not directed by himself—tells the story of his parents' meeting in 1909, their courtship and the early years of their marriage.

The first remarkable thing

tes and flaws.

Ingmar's father, Henrik Bergman (Samuel Froler), is on his way to becoming a Lutheran pastor. He is studying in the city (Uppsala) but comes from a rural area of Sweden where people still sweat to make a living. Henrik is simple and direct (if perhaps a bit inflexible) and he intends to return to minister to people much like himself. But sometimes our lives change in ways we couldn't have imagined.

Henrik's friend Ernst



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Church Marian Van Til, page editor

Church agencies survey Christian Reformed constituency

BURLINGTON, Ont. (CRWM/CRWRC)—Two agencies of the Christian Reformed Church (CRC) in Canada recently released the results of a constituency survey aimed at gauging the level of awareness of agency programs and at evaluating communication channels.

Christian Reformed World Missions (CRWM) and Christian Reformed World Relief Committee (CRWRC) held a telephone survey which attempted to represent the complete geographical spread of CRC members in Canada. The surveys were made possible through an Ontario government SEED program grant, which enabled the agencies to hire Ruby Kroeze, a student from

Brock University, to carry out the project.

"The survey provided us with excellent feedback on what works well and how we can possibly improve our communication to our membership," says Al Karsten, director of CRWM-Canada.

The survey showed that, generally, respondents held positive opinions about CRWM and its work in relation to its mission statement: "To preach the gospel and develop churches."

Approximately half the respondents indicated that they received most of their information about CRWM from printed materials (including brochures, newsletters and various other publications).

Results also affirmed the importance of sending staff to visit local churches, despite the cost involved. People value missionary visits highly because they foster a closer connection between the mission field and supporting churches.

Cooperation always desirable

The results also raised some concerns. Some respondents expressed concern about the cost of promotional materials and encouraged cost-effective methods of communication. Some remained somewhat confused about the difference between CRWM and CRWRC. But most expressed a desire to see the agencies cooperating together for enhanced ministry.

"The constituency's wishes are consistent with the direction we have received from synod this year," notes Karsten. "Both Ray Elgersma [director of CRWRC-Canada] and I are committed to having our agencies working co-operatively in order that we may be most effective in our ministries."

CRWRC learned that its constituency has priorities similar to the agency itself. Nearly 41 percent of respondents believe that the most important way of helping the poor is through teaching skills for financial independence, which represents the largest facet of CRWRC's ministry through community development programs.

Too much reliance on printed word?

CRWRC also discovered that its constituency relies heavily upon the printed word for its knowledge of CRWRC. Communications coordinator Rachel Boehm Van Harmelen is concerned about this result. "We rely too heavily upon printed materials to get news to church members. In a time when many studies are indicating the decline of reading and heavier reliance upon other media, CRWRC is one step behind. We worry especially

about reaching the younger generations who may not be reading bulletin announcements or newsletters."

When CRWRC asked if there were areas of need that CRWRC had overlooked, the replies demonstrated a high level of trust and enthusiasm for CRWRC's mission.

Respondents suggested that the agency could involve them even further in its work through increased volunteer opportunities, closer links to individual villages or projects and more published information.

Elgersma expressed his hope that the survey would "give our constituents a greater sense of ownership in our work. The agency belongs to all of us and needs our combined effort and service to meet the massive needs of our world."

Both CRWRC and CRWM are enthusiastic about the survey's impact on the future of their agencies. Its results will help them evaluate current programs and provide insight into future decision making.

"This survey is not a closed book," insist Karsten and Elgersma. "It's the beginning of a dialogue between partners in ministry."

Gallup reports on North America's spiritual needs

NEW YORK, N.Y. (EP) — Some 70 percent of North Americans believe that "most churches and synagogues today are not effective in helping people find meaning in life," George H. Gallup Jr., a leading pollster and a committed Christian, reports in the recently published *1992 Yearbook of American and Canadian Churches*.

Gallup believes the vitality of churches, synagogues, and faith communities depends very much on how effectively they respond to six spiritual needs as he perceives them from his surveys.

They are listed as: the need to believe that life is meaningful and has a purpose; the need

for a sense of community and deeper relationships; the need to be appreciated and respected; to be listened to and heard; to feel that one is growing in the faith; and the need for practical help in developing a mature faith.

"There is an urgent need to work to close the gap between belief and practice — to turn professed faith into lived-out faith," Gallup concludes. And he pleads for the church to deepen the faith of parishioners, to prepare and equip them so they can be effective in evangelistic and outreach efforts.

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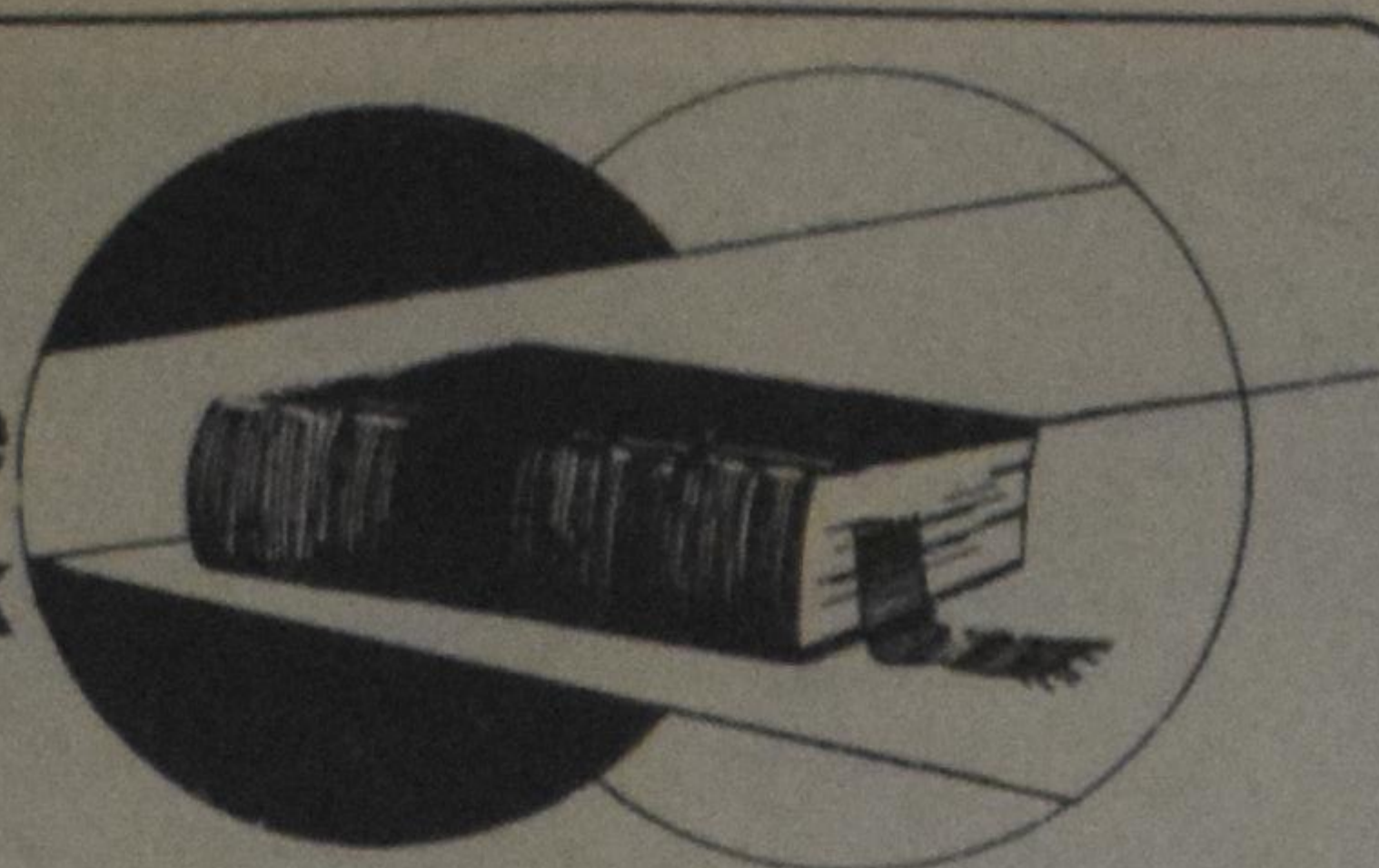
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Al Wolters



'I suffer not a woman' (Pt.2)

"I do not permit a woman to teach or to have authority over a man; she must be silent." (1 Tim. 2:12 NIV)

"I do not permit a woman to teach nor to represent herself as originator of man but she is to be in conformity [with the Scriptures]. (New translation proposed by R.C. and C.C. Kroeger).

In my last column I referred to the recent book by the Kroegers, *I Suffer Not a Woman*, in which the above alternative translation of this disputed text is put forward. In their view, Paul is here addressing a Gnostic heresy in Ephesus which held that Eve preceded Adam and had been his origin. The prohibition to teach is really a prohibition to teach this kind of false doctrine. In this column I offer an evaluation of their argument, based on the work I have done in preparing a more extensive and technical review for a theological journal.

Teaching, silence and authority

1.) The Kroegers argue that "to teach" here means "to teach false doctrine," but to my knowledge the Greek verb "to teach" (*didaskhein*) never has that meaning elsewhere. It is true that an ordinarily neutral word can sometimes be used in a pejorative sense (for example, in English we might say, "He drinks" when we mean he drinks too much), but there is no evidence that this is ever true of the verb "to teach," either in English or Greek.

2.) The apostle says that a woman must be silent (literally "in quietness") but the Kroegers take this phrase to mean "in conformity [with Scripture]." As far as I know, there is no evidence that the Greek *en hesychia* can ever have the proposed meaning.

3.) The verb that is usually translated "to have authority over" (Greek *authentein*) is interpreted by the Kroegers to mean "represent oneself as originator of," but again, their argument is linguistically untenable. They base their highly idiosyncratic translation on a usage of the verb which is unattested in New Testament times, and on a Latin explanation of it which they misunderstand. Unfortunately, their whole argument with respect to this verb is riddled with philological mistakes.

Gnosticism in Ephesus

4.) The Kroegers' thesis that there was a Gnostic sect in Ephesus which taught that Eve was created before Adam and that Adam originated from her is also without foundation. True, there were one or two Gnostic groups that may have held such a view, but there is no evidence that these groups were ever in Ephesus, or that they even existed in Paul's day. The Kroegers' proposal is a hypothetical reconstruction based on Gnostic documents written centuries later in Egypt, and on widely disparate pagan religious traditions in Ephesus and Asia Minor.

There is of course much more that could be said about the Kroegers' book, both positive and negative. But the four points I have mentioned are enough to make clear that the book is seriously flawed. The authors have not escaped the danger of forcing the linguistic and historical evidence in order to make the Scriptures say something about gender roles that they themselves cannot accept.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

As Zaire situation worsens, aid for hunger and disease needed

KINSHASA, Zaire (EP) — Though over a year has passed since simmering discontent erupted into full-scale rioting and looting in Zaire's capital city of Kinshasa, the African nation has not begun to recover.

Masolo Mununga, general secretary of the Zaire Mennonite Brethren Conference, reported recently at a gathering of church leaders in Paraguay, "The situation continues to deteriorate. Misery increases every day."

According to Mununga, the more than 35 million people in Zaire are at the peak of their suffering. The national unemployment rate is at 90 percent, currency is devaluating as much as 10 percent per day, and security in the streets and neighborhoods continues to be a problem.

Zaire, a nation rich in natural resources, has been mired for decades in widespread poverty and politi-

cal corruption. In last year's outbreaks of violence, angry residents went on a rampage that destroyed the downtown area. Similar incidents occurred in most of Zaire's other major cities.

Consensus hard to reach

For more than a year the Sovereign National Conference, a loosely organized collection of civic and social leaders, has tried to address the political situation and create guidelines for a democratic state. Consensus has been hard to reach among the widely-varying participants. Both covert and overt governmental opposition has aimed at sabotaging the process.

Illness, including anemia and malnutrition, is a mounting concern in Kinshasa, where the Zairian leader estimates that every family has one, two or three sick mem-

bers at any given time. "People are dying for lack of proper care," he said.

In the fall of 1991, the Board of Mennonite Brethren Missions/Services approved a grant of \$50,000 in relief funds to the Zaire Conference. Not all of the aid went to Christians, as special efforts were made to provide for funds for prisons and hospitals.

Despite severe adversity, the church in Zaire continues to grow. Membership in the Mennonite Brethren church has reached 48,300, up about 1,300 since 1990.

Masolo recounted positive dimensions of the crisis: "We are not discouraged; by God's mercy, we proclaim the Gospel of peace and hope. We are encouraging our congregations by meeting together for prayer and visiting homes." He said that church leaders are touring each region to boost the morale of believers and pastors.

New Bible League office reaches Muslims

KAZAKHSTAN, (TBL) — "Shame on you, Kirghiz Christians! We will kill you!" This message, painted on the wall of a local Christian church in Kirghizistan, greeted worshippers as they emerged from the service one evening this summer. The warning had been painted by Muslim leaders in the community aware that many of their followers were meeting there with the Christians. Traditional Muslim leadership is enraged by the number of conversions to Christianity among their young people.

Muslims in the Commonwealth of Independent States (ICS) are particularly receptive to the Gospel, according to Del Kingsriter, director of the Center for Ministry to Muslims (CMM). However, despite this openness, the number of people in Central Asia who consider themselves Muslims is growing faster than any other people in the CIS. Some observers believe this is the result of evangelistic neglect by most Western mission organizations, who have

launched their evangelism efforts in the CIS at people of European background, such as Russians and Ukrainians. In Kazakhstan, a Central Asian state of the Commonwealth, Muslim groups grew at a rate of 24 percent from 1979 to 1989, compared to six percent growth of European groups. CMM estimates that in 30-40 years the CIS will have as many Muslims as Russians.

Curiosity about Western Christianity

The Bible League (formerly the World Home Bible League), a Scripture placement agency based in South Holland, Ill., has long been concerned about the growing strength of Islam, much of which is the direct result of Middle Eastern influence. Iran, Turkey, Saudi Arabia and Egypt have been "generating vigorous efforts to gain influence in the Muslim republics of the former Soviet Union," according to a News Network International (NNI) news analysis. The Bible

League has funded Scriptures intended to reach Soviet Muslims, but the local churches they worked through had not concentrated on the Muslim population. The demand for Scriptures has been so high in the "open" areas of the former Soviet Union that needs in the Central Asian states have not been a priority. The Bible League hopes that their establishment of a registered office in Kazakhstan will enable them to effectively target the Muslim population.

There is already evidence of high potential for response from Muslims. Churches using Bible League materials in Alma Ata are growing fast, and Bible League staff have talked to several Muslim converts who were reached by The League's "New Way of Life" New Testament. Several newly baptized converts are from the Kazakh and Uyghur ethnic groups, two militant Muslim peoples, neither of which has a viable Christian community because of the traditionally hostile climate.

Toronto chaplain touched deeply by Russian experience

Dirk Evans is a chaplain and pastoral care instructor at the Toronto Western Hospital. In July of this year he received an urgent invitation from Christ Church in Oak Brook, Ill., to teach a pastoral care course in St. Petersburg, Russia.

He was to take the place of Rev. Arthur De Kruyter, founding pastor of that large, independent church in Oak Brook. De Kruyter had met with an accident in London, England, while en route to St. Petersburg.

In three days Evans was able to arrange a visa through the Russian embassy in Ottawa, and he arrived in St. Petersburg on July 24, five days after more than 30 students had come to take the course. Evans started teaching the very next day.

The 30 or so students, ranging in age from 20 to 40, were all Christians with a definite born-again experience. Their theology was evangelical and fundamental in outlook, says Evans. "They were concerned about being saved and proclaiming salvation to others."

It took a couple of days to build trust, Evans reports. All his teaching was done through interpreter Nadya Kiriulhantseva.

Evans spent two weeks in St. Petersburg, which he describes as "a city with a wealth of architecture and art holdings."

Below we publish some of his impressions.

Editor

There is no precedent (it seems to me) for learning in the Protestant tradition. The church has been low-key and underground. Now the question of how to use its new-found freedom emerges.

The people I met were deeply hospitable. I visited four homes, joined in festive and usual meals. We talked of common experiences. They were curious about how we in the West govern ourselves. And I learned of a long tradition of strong, firm and central leadership in both the state and the church.

We in the West debate and talk a long time before we act. Everyone seems to want to get involved. The church I observed in Russia seems to thrive on strong leadership which gets things

done. The collective church follows and there is action and aliveness. A remarkable contrast, in my perception.

The experience of hospitality took forms that were new (and somewhat strange) to me. I was taken by car to and from the church and the classrooms. I was offered sightseeing trips and saw most of St. Petersburg's tourist attractions. My fellow Christians wanted me to have a full and wholesome impression of their church life and city. I sensed a healthy pride in the communion, the community as well as in the elegant city.

Yet I found it strange, I must say. Sometimes I sensed that the hospitality bordered on over-care-taking, on being unnecessarily concerned about my well-



Photos courtesy Dirk Evans

A group of students talk with translator Nadya (at left).

being. I felt somewhat imposed upon. Yet this may be only an impression. I doubt there was any intention of imposition. We did not yet have the freedom and confidence in our relationships to speak openly and understandingly about my feelings and impressions.

A city of contrasts

I was struck by St. Petersburg's opulence in art. Museum after museum, treasure after precious treasure of refined gold, splendid cathedrals, majestic domes and historic architecture and sculpture. What wealth! What beauty! All open to the public, to be enjoyed and studied not only by the nation but also by the world.

Again I was struck by the stark contrast between this wealth and the austerity of a sober and simple lifestyle evident everywhere — a street sweeper in grey with a well-worn broom, daily cleaning the sidewalks of dust and droppings; truck after rumbling truck noisily negotiating potholes in amply wide streets. The difference lingers in my mind's eye.

At the same time, what deep faith, what singularity of concern and hope I felt among the people! Out of an abandoned old church, used for years as a factory, the young congregation rebuilt a sanctuary, a holy place for worship. The place represented millions of hours of tears and hopes, contained in old brick and new plaster. It was built through the labour of faith, hope and love.

Little understanding

I experienced much that I did not, do not and may not for a long time understand. I noticed that the dollar buys

many rubles. What impact on the Russian economy does the importation of dollars have? What happens in the church when a Western person comes and brings gifts of blue jeans and chewing gum? One of the preachers warned the parishioners against the worldliness of blue jeans and bubble gum.

The Bible was our textbook. There is little other literature. I don't know whether we in the West ought to be translating our literature into Russian. The church there has a translation of Louis Berkhof's *Summary of Christian Doctrine*.

I thought of exciting possibilities in teaching how to preach. What would happen if some of the senior preachers would have discussions with the "journeyman" preachers? Some of the students seemed interested in learning Greek. One was studying it on his own. Could they do this at a local university?

No conclusions

Two weeks is a very short time. What do I make of this immersion and extraction? I try to make no conclusions. Even if I do, they are only thoughts. I remind myself that two weeks in Russia should let me know that I know very little. The only thing I am sure of is that I was touched. Jan, a nurse at the hospital where I work, said that she could see that something had happened to me. She saw it in my eyes.

I do not yet know what gifts I have received, what has been stirred for good in my soul. So let it be.



Rev. Dirk Evans (L.) with theology student Victor.

Berta Hosmar

The name of the teenager and certain details of the story below have been changed.

Recently, while cleaning up a drawer, I found a picture of a pretty teenager. I realized it had been at least five years since I had last seen Laurie. What had become of her?

Laurie was very attractive. Dark, curly hair framed her oval-shaped face. She was tall and slender with a perfect figure. Her brown, doe-like eyes were framed by dark, curly lashes — vulnerable eyes that often brought out the desire in people to protect her.

We occasionally gave respite care to Laurie, who came from the greater Toronto area, by taking her into our home for a few days to give her regular care-givers a break. Laurie was a ward of the Children's Aid Society and was living with a foster family. She was "developmentally delayed."

Laurie had been sexually abused by her father and gang-raped by his drunken buddies many times while still a young girl. Perhaps because of these early experiences, Laurie had become promiscuous as she matured. She had a sweet personality, but no amount of counselling had been able to change her. As a result, no foster family could put up with her for very long. To Laurie, sex was fun and in her child-like way she reasoned that if boys desired her body they liked her.

I was given some helpful advice by her foster mother when Laurie came for the first time. "Laurie loves shopping," I was told, "but don't let her out of your sight. Don't let her make appointments with boys over the phone. She has her little black book filled with numbers. She can read and print and use public transportation and she's pretty clever in deceiving you."

"Is it that bad?" I asked, suddenly apprehensive.

"Worse," nodded her foster mother. "No matter how we watch her, she still finds ways to escape. Just recently she climbed out of a basement window and was gone for two days. The police found her. We punish her by taking privileges away, but nothing helps. She's a prime candidate for AIDS and gets regular blood tests. Just make sure she has her own little linens. She likes to kiss and hug a lot, but don't let her kiss you on the mouth."

We awaited Laurie's arrival with mixed feelings, but immediately warmed

One of these little ones



up to her. She hugged us and declared disarmingly, "I already love you all!" She chatted about her friends in the special class she attended. We realized she was a child living in a beautiful, adult body.

Her first weekend with us passed uneventfully. Laurie's interests were limited. She loved watching TV or reading comic books. She kept her room tidy and went shopping and visiting with us.

During the next placement Laurie was extremely restless and I finally allowed her to use the phone to call a girlfriend. With the warning of her foster mother in mind, I listened to make sure she was indeed talking to a girl. Satisfied, I went about my chores. When Laurie entered the kitchen I asked, "Did you have a nice chat?"

Laurie hesitated long enough to make me suspicious. "Yes, and we want to go shopping. Can you take me to the mall?"

"What if I call your friend's mom and see if it's OK?" I suggested. Laurie became evasive. I knew enough. "Are you going to meet a boy?" I asked.

Laurie became angry. "John is a nice boy, but he hasn't seen me for a week

and I'm going to make it up to him!" she shouted.

I tried to tell her that God had given her a beautiful body and that the gift of sex was only to be used in marriage, but I don't think I was very successful. Some time during her growing-up years Laurie must have been exposed to Christian principles for she knew several Bible stories. She readily agreed that Jesus loved her and did not want her to abuse her body. She had probably agreed with every counsellor who had treated her.

Laurie remained restless that weekend and I began to have a great deal of respect for her foster parents. It wasn't easy to have to watch this girl around the clock. We kept hearing more horror stories about Laurie's escapades. She had earned some money and, while cashing her cheque, some boys had watched her and taken her to a country road. They had used her with Laurie's permission—then took her money without her permission. The difficulty with Laurie was that she was clever enough to be somewhat independent yet not wise enough to be responsible.

One Friday night Laurie arrived

visibly upset. She sobbed, "Something awful happened to me. I met these three nice guys after school and they drove me home. First they took me to their apartment. We had pizza and beer and then I had sex with two of them. But then an awful thing happened." Again she sobbed heartbreakingly. I had visions of knife-wielding boys who wanted to kill her, and I shivered. I wasn't prepared for Laurie's punch line. "The last boy told me he didn't want sex with a retard!"

Laurie wailed and I found myself hugging her and trying to comfort her by saying, "At least two of the boys..." and then I stopped abruptly. I had trouble not giggling hysterically. Here I was trying to tell my charge that she should feel good about herself since at least two out of three boys had used her!

To chase Laurie's demons away I took her to a play depicting the life of Jesus which would be performed in a nearby church.

Laurie's reaction to the play was moving. She rejoiced when shepherds worshipped a real live baby and wondered aloud when she saw a 12-year-old boy in the temple, "Now how could Jesus have grown up so quickly?" she wondered. Mentally and emotionally she was a child.

When Jesus was tried and condemned Laurie wept; and when the stage became dark and only hammering was heard Laurie closed her eyes and clung to me, sobbing, "Oh, now I really know Jesus died for me! Oh, I love him so!"

Jesus the Victor, in front of an open grave, made Laurie jump from her seat, raise her arms and cry out, "Look, he's alive!" And when people around us responded with, "Hallelujah!" an ecstatic Laurie joined them, praising her Lord.

"Receive the Kingdom as a child," I thought.

"Jesus will always love me and he's my best friend," Laurie professed.

It would be nice to report that Laurie changed her lifestyle after this experience. She didn't.

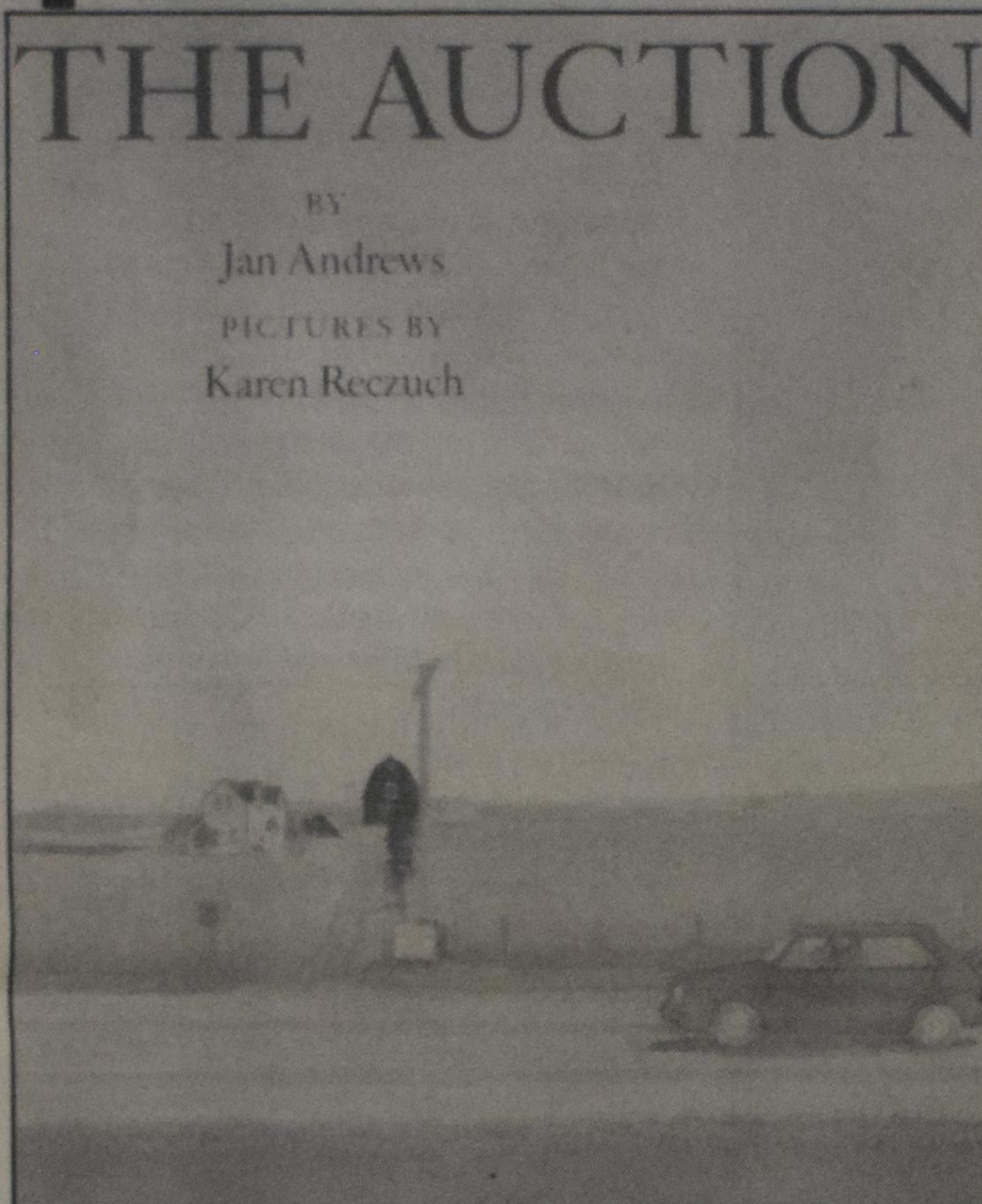
She's one of those kids who keeps falling between the cracks, and the most frustrating part is that we can do nothing to prevent it.

After studying Laurie's picture, years later, I remembered her profession of faith that night, and her heavenly friend's words came to me, "Let the children come to me."

Berta Hosmar is a free lance writer who lives in Whitby, Ont.

Children's books Robert VanderVennen, page editor

A grandparent and grandchild share memories



The Auction, by Jan Andrews; illustrated by Karen Reczuch. Toronto: Groundwood/Douglas & McIntyre, 1990. Hardcover, 32 pp., \$13.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Todd always wanted to be a farmer. Summers spent at his grandparents' farm were his most treasured memories. So it is with a heavy heart that he visits his grandfather to await tomorrow's farm auction.

Grandma has died and Grandpa just can't run the place anymore. Together, Todd and Grandpa walk through their memories and share the pain of leaving something dear behind. The story moves between the present and days past.

*Todd swallowed.
"Tell me the stories."
"I've told you."*

"I know, but I like them."
And so the stories are told again: how Todd's mom was born during the snowstorm; how their farmhouse was the first to get electricity; how Grandma was always game to try something crazy.

As Todd and Grandpa experience their pain, healing begins. Through their tears comes the sound of laughter. We know that tomorrow's auction will mark a new chapter in their lives.

The endless cycle of youth to old age is witnessed once again in that special bond between a child and a grandparent. Karen Reczuch's watercolours capture the poignancy of this realistic and sensitively told story written for five- to eight-year-olds.

Two by Two, written and illustrated by Barbara Reid. Richmond Hill, Ont.: North Winds Press, 1992. Hardcover, 32 pp., \$14.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Barbara Reid's latest picture books is her finest. In *Two by Two* Reid playfully sets to rhyme the story of Noah and the ark, using a traditional song as her inspiration:

*Way back in the olden days
People turned to evil ways.
They spoiled the world with
greedy plots,
Dirty deeds and nasty
thoughts.*

The story is fun to read aloud, lilting along from the building of the ark to the blessing of God's covenant rainbow. Reid's trademark plasticine illustrations elevate this to an outstanding picture book. Each picture is alive with energy, detail and colour.

Mrs. Noah prepares for boarding, her apron bulges with seed "from every flower and weed." When all is ready the animals come leaping, pushing and squeezing into the ark—from a company of colourful cats right down to a pair of inchworms.

My favourite illustration shows the animals spilling out

A hoot, a squawk, a squeak, a bark



of the ark "with a hoot and squawk and squeak and bark," while Noah and his family offer thanks to God. A scene of exuberance and joy!

Reid's illustrations are made with plasticine, each shaped and pressed onto an illustration board before it is photographed.

The effect is dynamic.

"Is this real?" queries my five-year-old. I'd be less than honest if I didn't admit to a quick touch myself—just in case.

Written for ages five to eight.

Walking together is richer

Brian Doornenbal

It's funny how ordinary, insignificant events in our lives can make us think deeply. I experienced that the other day as I worked in my front yard and saw two people walking along the sidewalk.

A young mother had just picked up her three or four-year-old son from the daycare centre down the street, and they were walking home. The thing about this everyday event that caused me to reflect was the fact that the mother and child weren't walking together. Mom was five or six metres in front of her lunch-kit-carrying son, who, disregarding the distance between them, was telling her all about the adventures of his day. She, no

doubt tired after her day at work, seemed uninterested and eager only to get home.

As a parent, coming to the end of my vacation and heading into another busy year, the scene made me wonder how many times I "had walked" ahead of my own children in the past few months and in so doing had lost precious opportunities to walk with them.

As a teacher looking ahead to a new school year, I wondered how many times in the coming year I would get so far from my students that I really couldn't share in their lives.

I'm certainly in no position to judge the mother of that little boy. Walking with children is not easy! Yet, what that little

boy needed and what our children need are people who will change the pace of their own lives in order to experience and understand the lives of their children.

I'm sure that little boy made it home that day. By God's grace our children often do. I can't help wondering, though, how much richer the trip would have been for both mother and child if they'd walked it together.

Brian Doornenbal is a teacher at the West Edmonton Christian School, Edmonton, Alta. Reprinted with permission from the school's newsletter.

Gallimaufry

Looking for good news

I am a news addict. My day is not complete without a newspaper. I will read it, editorials and all, or I may just scan it; but I will never leave it unopened. I listen to the radio newscast with my morning coffee, and end the evening with "The National." Hockey or baseball play-off games irritate me when they interfere with this routine, and I am ill-prepared to be tolerant on this score (no pun intended). I want to know what happened in my backyard when I wasn't looking, and what was cooked up across the ocean while I slept.

But this indulgence is catching up with me, as I'm sure it is with all people who see and hear what's happening in town or across the globe. There's nothing to smile about anymore, or so it seems. Instead, I'm often teary-eyed, incredulous or angry when I watch the Somalis on my TV screen or read about the atrocities in Bosnia or listen to fighting words involving my own beloved country. I cringe when I hear about child abuse, poverty and cold-blooded murder. Total depravity is a term which often comes to mind lately.

Why the darker side?

Sometimes I find myself upset not only with the message but with the messenger as well. Why do all these reporters focus on the darker side of life so exclusively, as it looks to me they do? Why do they dwell on the underbelly of society so much? Is it because that underbelly is swollen out of proportion and threatens to become bigger and uglier yet as time goes on? A scary but perhaps realistic thought.

Still, many good and worthwhile things are also happening today, even if they go largely unreported. There are countless interesting, skillful, wise, compassionate people working faithfully at their jobs, being neighbourly, finding cures for terrible diseases and manufacturing useful gadgets.



small talk

Alice Los

There are children who are polite and kind, teenagers who make a difference. There are disabled men and women who live heroically and poor people who are among the most content on this earth. Why don't we hear of them more often?

Why are they obscured by what is base, vile, loud and obnoxious? Is it because the latter sells newspapers? Is it because gore attracts an audience? Total depravity, after all, is not restricted to the underbelly, but has affected every cell of life and the living.

To be sure, bad news cannot and often may not be ignored. However, as much as it may depress anyone or even trigger base instincts, so will uplifting news provide encouragement and inspiration. Good news also reverses the process of desensitization which uninterrupted horror stories will initiate.

Of course, the most effective antidote to every painful newscast is the Good News which came out of Bethlehem some 2,000 years ago and is still relevant for modern human beings. Why does it, too, remain so often unreported? It must be spread with haste if it is to do its healing work. Pass it on!

Alice Los lives in Inkerman, Ont.

Did you know...?

...how the zipper got its name?

Zip was used as both a noun and verb in English as early as 1850. Zip was probably first used to describe the hissing sound of a speeding bullet. Zipper was similarly taken from the sound made by the fastener, and the word was trademarked by B.F. Goodrich in 1925.

Zippers helped make Goodrich's overshoes waterproof. Soon the technology spread to many other applications, especially clothing. The zipper became so popular that it became a generic term and Goodrich lost the trademark on the word, except for its zippered boots.

From David Feldman's *Who Put the Butter in Butterfly?*, Harper & Row, 1989.

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Advice



Peter and Marja are



Dear P & M:

The minister invited "all who sincerely believe in Jesus and truly repent of their sins" to participate in the Lord's Supper. Though I was in the pew and believe Jesus died for my sins, I was not invited. For years our congregation had Lord's Supper in the morning, and in the evening for those who missed the morning ser-

vice.

For the last several years our council took the position that Lord's Supper was a communion of the saints and, therefore, all believers were invited to partake during both services. Recently, in response to a thoughtless conservative backlash, this idea was squashed and only those who missed the morning service

were invited to attend the evening communion, the others were to observe, hardly a communion of the saints—like going to a wedding feast and only watching people enjoy the special food.

I could not sit through this and left during the communion, returning when it was over. (Just so you know that this is not a customary action for me, I have never before left a service halfway through because I was so offended.) Perhaps it hit me more closely since my in-laws recently decided to join a denomination that disallows me from having communion with them at any Lord's Supper.

I also wondered what it was like for my children. I feel we contradict our communion liturgy as well as Scripture—where it is written that Jesus offered the cup and said, "Drink from it, all of you."

I am terribly confused and wonder why God invites us all to commune with him and each other, to remember his body and blood given for the forgiveness of our sins, while we still say from a log-in-the-eye perspective, "You cannot come because you are from a sinful denomination," or more frivolously, "You cannot come because you took it this morning," or more offensively, "You cannot come because you are too young." Is not the Lord's Supper a remembrance of Christ's death? Why do we make it a tool of divisiveness and tradition?

I guess I get the message. God wants us to come, people do not. It makes me long for the new heaven and earth when I can sit with my believing in-laws, with believing members of my congregation and congregations from all times and places, and with my own believing children, and often take bread and wine and thankfully remember that Jesus died for all of us. But why do we have to wait till heaven?

Dear Yearning for Full Communion:

You must have been very upset to walk out of a worship service—which you've never done before. Your heart must have been racing and you probably struggled with your action all night long.

We sympathize because a number of factors brought you to this breaking point. From the sound of it, you've been deeply distressed and emotionally exhausted by internal family conflict over church affiliation. Then, your own church proceeded to put a fence around the communion table that was not there before. Taken together, you're left with the feeling that Christian fellowship is breaking down for you wherever you look. It's bad enough that you now can't have communion with your in-laws. On top of that, you can't even have Lord's Supper with those who happen to miss the morning service.

We also wonder whether your council's decision by-passed congregational discussion and if that is another reason why you were so upset. Perhaps your in-laws' decision also ignored your input. In both cases, you would have been left with a feeling of helplessness. And when people feel that way they will feel alienated and frustrated and react accordingly. Not that we're condoning your walking out of church. But these considerations may help you and others understand your atypical protest.

We won't judge the traditions, even fences, that various congregations have erected around the Lord's Supper. Within Christendom there is such diversity, and because the Bible does not prescribe the exact manner and frequency of communion, each church works it out in a different way. (Calvin, incidentally, wanted communion weekly.)

Yet in all the discussions and controversy around this issue, one simple thing is often overlooked. Like the Word, the sacra-

ments are means of grace. And if communion, like preaching and baptism, is a means of grace, why would we want to limit it?

In the Old Testament the Passover meal was enjoyed by young and old alike. In the New Testament believing families and singles, as well as seekers, broke bread together in each other's homes and digested God's grace.

At what point did people begin to limit this means of grace? And why would anyone want to exclude others from the distribution of the Gospel, whether it is done audibly through a sermon or visibly through a supper? As you can see, the simple understanding of the Lord's Supper as a means of grace opens up a whole new understanding of when communion may be celebrated by whom.

We affirm your inclusive understanding of the Lord's Supper; but you already know not everyone shares that view. That should not prevent you from requesting an opportunity for further discussion. Please ask your council to set up a study committee with a view to later congregational discussion of this matter. That way, whether anything changes or not, you will at least have a healthier way of dealing with your feelings and views. And who knows? Some of your heavenly longings may find earthly expression around the table of the Lord.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Herman De Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.



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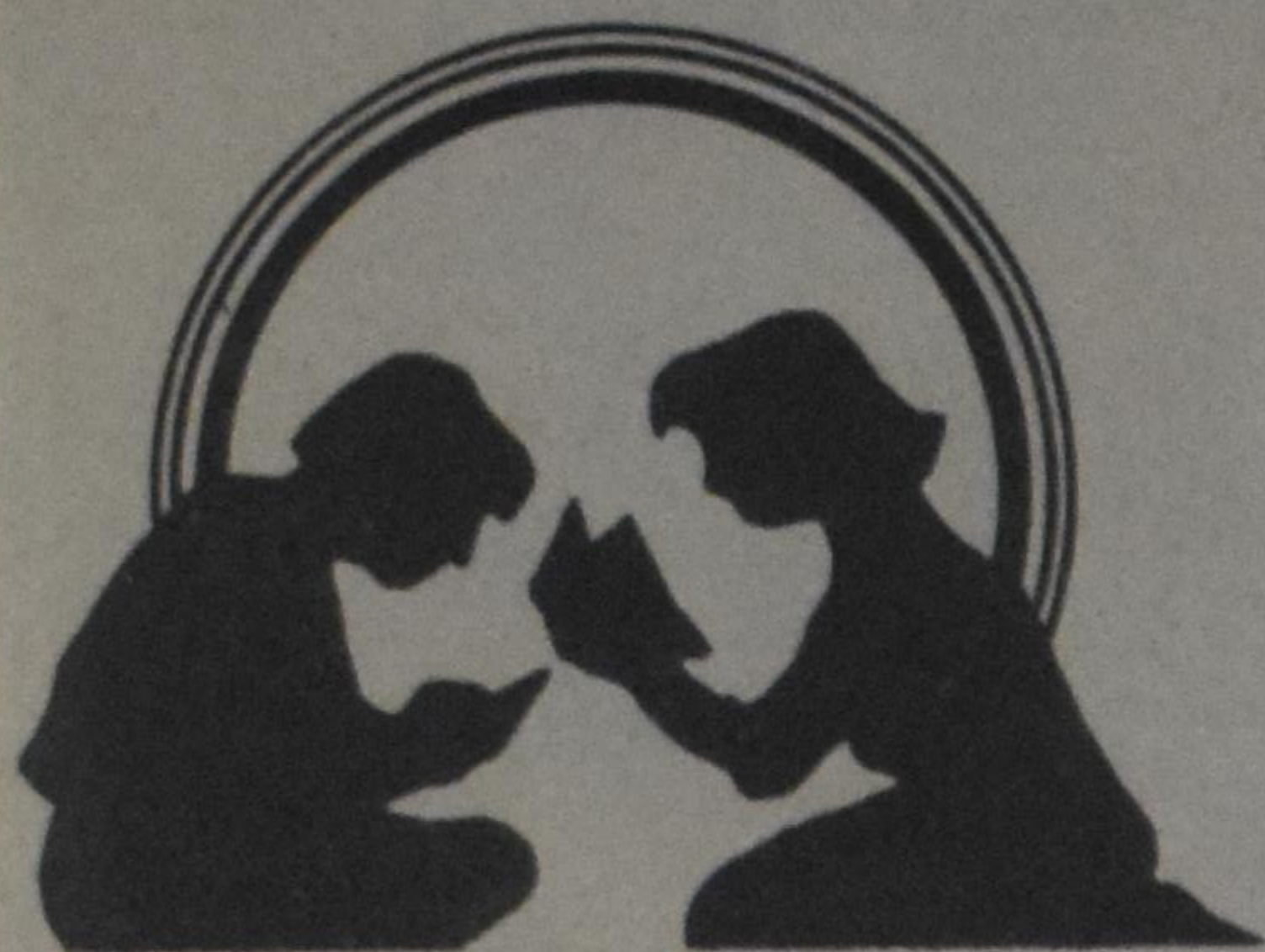


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Books



Friends of God

Wayne Brouwer

Wrestling

"Let not my heart be drawn to what is evil..." (Psalm 141:4).

Elizabeth Achtemeier, great teacher of preaching at Union Theological Seminary in Richmond, Virginia, says that one of the greatest errors of young preachers is their desire to tell people that it's easy to know the will of God. It's so easy to preach in black and white.

But life's not like that, she says, and we know it. Every day we wrestle: What jobs should we be looking for? Should we take a life's partner? If so, who? Do we walk out of the grocery store with paper bags that destroy trees, or with plastic bags that use up oil, or with cloth bags that pollute the waters when we wash them? How do we watch the starving children of Somalia on TV and then turn back to our rich and excessive meals, throwing the scraps away as garbage?

War within

The answers are rarely easy. Our lives carry with them the struggles of choices made and often choices regretted. Corrie Ten Boom told it dramatically in *The Hiding Place*. During the Second World War her family hid some Jews to keep them from the gas chambers. She and her father needed to find a safe place for one Jewish mother and her very young child.

When a local clergyman stepped into their watch shop they decided to ask him if he would take these two frightened ones into his home. He refused. Corrie couldn't believe it; she impulsively ran to the mother and grabbed the baby. She brought the child to the pastor and tried to thrust him into the pastor's arms.

Again he refused. "No!" he said. "Definitely not! We could lose our lives for that Jewish child!" The man couldn't confront the greyness of wrestling with himself and his circumstances.

Corrie's father gathered the little one in his arms and said to the pastor, "You say we could lose our lives for this child. I would consider that the greatest honour that could come to my family!" A very different choice.

Who am I?

Think of the things we say: "I don't really feel myself today"; "I'm so ashamed of myself!"; "For a moment there I forgot myself"; "I just hate myself!"

What are we saying? What's really happening to us? We think we make our way in life. We think we know the self that's best for us. We think we can find a way to swim outside of the ocean, a way to fly without looking up to the heavens, or to grow without digging deep.

But we can't, can we? We can't—ever—till Love wrestles us in the night and gives us a new name. For in the end, as David knew in Psalm 141, it is God who must wrestle with us as he had with Jacob—or the choices of our hearts will lead us astray.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Good advice for Christian non-profit organizations

What Are You Doing With My Money?: Solutions to Important Issues Facing Charities, by Ken Dick. Streetsville, Ont.: Ken Dick Management Consultants, 1992. ISBN 0-09695560-0-4. Softcover, 159 pp., \$12.95. Reviewed by Robert Vander-Vennen.

Churches, Christian schools, missions organizations and the like are generally run by people with a great vision for ministry but not a great interest in organizational management. Perhaps that's why many are poorly run.

This is an important book for such institutional leaders. It gives much helpful advice about relating to volunteer boards (or church councils), staff members, and organizing the agency's finances.

Common sense

Much of the advice is simply good common sense, which is really what good administration is anyway. It's amazing how rare common sense is.

Dick draws heavily on his management experience with World Vision Canada. It's a rich experience, but I found that some of his examples are less relevant to the small kinds of non-profit agencies with which I have experience, and that need his advice the most.

If you need to deal with salary schedules, recruitment and evaluation of staff members, and issues of religious discrimination in hiring, then you need this book. How to draw a line between board and staff responsibilities is discussed, and long-range planning, financial accountability and much more. It's a helpful handbook to have at your side.

Dick is an accountant, but accountants deal with more than money when they audit an organization. They want to know how effectively an operation is run. That's what this book is about. Not just money, which the misleading title of this book may lead you to think.

KEN DICK, CA

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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$20.00 (GST Incl.) to the couples whose wedding is announced in the Christian Courier and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	 <p><i>Congratulations to Mrs. Annie Van der Zande on the occasion of her 80th birthday!</i></p> <p>A tribute to an 80-year-old mother and Oma who's still young at heart.</p> <p>ANNIE VANDEZANDE (Westerman)</p> <p>born on Nov. 3, 1912.</p> <p><i>From early childhood pictures with bow in hair;</i></p> <p><i>One can see that she was a maiden fair.</i></p> <p><i>Losing a mother at ten caused premature pain;</i></p> <p><i>But a lifetime of blessing came as rain.</i></p> <p><i>Raising five sons with husband Gerald,</i> (Gerry, Harry, Hank, George, and Ben)</p> <p><i>Took much love and patient devotion</i> <i>To nurture them year after year in God's fear.</i></p> <p><i>With no modern conveniences and a little store.</i></p> <p><i>Were still no excuses from biking</i> <i>To the sunny beach and wetting her feet</i></p> <p><i>Enjoying herself in spite of the heat.</i> <i>Even a tragic World War did not take hold</i></p> <p><i>Of her courageous spirit unmeasurable in gold.</i></p> <p><i>For she knew who was in control</i> <i>You could hear it daily in word and song.</i></p> <p><i>Immigrating at forty was hard, making her weary.</i></p> <p><i>Until she realized — it was no mistake —</i> <i>God had placed their family in Canada</i> <i>To embrace a new culture and witness for His dear sake.</i></p> <p><i>Through the many years we've seen</i> <i>That lack of degree or driving a car</i> <i>Would not hinder her loving presence</i> <i>In lending discerning advice both near and far.</i></p> <p><i>All praise be to God for his gifts and talents</i> <i>Displayed in the life of our mother and Oma.</i></p> <p>Home address: 37 Norwich Avenue, Woodstock, ON N4S 3T7</p>	<p>LENOS-VAN DER WOERD:</p> <p>With praise and thanksgiving to our God, Nick and Hilly Lenos, of Waterford, Ont., and Jan and Ali van der Woerd of Burlington, Ont., joyfully announce the forthcoming marriage of their children,</p> <p>ROSANNE ATHENA and BRUCE ANDREW</p> <p>They will exchange their wedding vows before the Lord and his people Nov. 14, 1992, D.V., at 11:30 a.m. at the Ebenezer Chr. Ref. Church of Jarvis, Ont., Rev. Riemer Praamsma officiating.</p> <p>Future address: 5944 Barte St., Norfolk, Virginia, 23502 USA</p> <p>Anniversaries</p> <p>Edmonton, Alta. Wellandport, Ont. 1952 November 13 1992</p> <p>"What therefore God hath joined together let no man put asunder" (Mark 10: 9).</p> <p>With thankfulness to the Lord for all His blessings we plan to celebrate, D.V., the 40th anniversary of our parents and grandparents</p> <p>JOHN TIM and ANNA HESSELS (nee Doggen)</p> <p>Henry & Connie (fiancee) — Welland, Ont.</p> <p>Lucy, Angelo, Melissa, Craig John — Wellandport, Ont.</p> <p>Al & Liz — Wainfleet, Ont.</p> <p>Christopher, Kimberly, Calvin, Kandace</p> <p>Ted & Yvonne — Wellandport, Ont. Wesley, Nicole</p> <p>Rick — Welland, Ont.</p> <p>Dave & Edna — Wellandport, Ont.</p> <p>Ken — Wellandport, Ont.</p> <p>Our celebration will be held on Nov. 13, 1992, at the Wellandport Chr. School gym. You are invited to an open house at 8:00 p.m.</p> <p>Best wishes only.</p> <p>Home address: R.R. #1, Wellandport, ON L0R 2J0</p> <p>1962 November 2 1992</p> <p>With praise and thanksgiving to God, we celebrate the 30th wedding anniversary of our parents and grandparents.</p> <p>HEIN and BERTHIE PRINZEN (nee JANSEN)</p> <p>We thank you for your love and support over the years and pray that God will continue to bless you with many more happy years together. Love and congratulations from:</p> <p>Jo-Anne and Chris Teeuwssen — St. Catharines, Ont.</p> <p>Rebecca</p> <p>Gerdy & Peter (friend) — Cambridge</p> <p>George & Robyn (friend) — Toronto</p> <p>Home address: R.R. #1, Jarvis, ON N0A 1J0</p>	 <p><i>Congratulations to Matthys and Neely Maas (nee Van den Berg) who will celebrate their 50th wedding anniversary, D.V., on Nov. 13, 1992!</i></p> <p>Bilthoven Brampton 1942 November 13 1992</p> <p>"The Lord, my shepherd, rules my life and gives me all I need; he leads me by refreshing streams; in pastures green I feed" (Ps. 23).</p> <p>With great joy and thankfulness to God we hope to celebrate, the Lord willing, the 50th wedding anniversary of our beloved parents, grandparents and great-grandparents.</p> <p>MATTHYS and NEELY MAAS (nee VAN DEN BERG)</p> <p>It is our prayer that the Lord will bless you with many more years together.</p> <p>With love:</p> <p>Evelyn & Ed Eggengoor — Brampton, Ont.</p> <p>Betty Ann & James (Oliver), Nancy & George (boyfriend), Mark & Annette (girlfriend), Caroline & Paul (fiance)</p> <p>Mary & Bill Knight — St. Catharines, Ont.</p> <p>Marlene & Stan (Timothy), Teresa & Rod, Eric, Brian</p> <p>Gary & Mary Maas — Brampton, Ont.</p> <p>Tanya, Kevin, Leanne, Benjamin</p> <p>Bruce & Ada Maas — Brampton, Ont.</p> <p>Miranda & Albert, Jennifer, Bruce, Amy</p> <p>Tex & Dorothy Maas — Rexdale, Ont.</p> <p>Jason, Danielle, Trevor, Melanie</p> <p>John & Alice Maas — Dundas, Ont.</p> <p>Michael, Paul, Stephen, Mary-Ann</p> <p>Arend & Louise Maas — Brampton, Ont.</p> <p>Sara, Matthew, Adam, Justin, Dylan</p> <p>Home address: 7900 McLaughlin Rd. S., HT #408, Brampton, ON L6V 3N2</p>	<p>"I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121: 1, 2).</p> <p>November 15, 1952-1992</p> <p>With thanks to the Lord, we will joyfully celebrate the 40th wedding anniversary, D.V., of our parents and grandparents:</p> <p>HANS and ANNE SNOEK</p> <p>Art & Nettie Snoek</p> <p>Glen, Rodney, Jackie, Ben, Katie</p> <p>George & Wilma DeGroot</p> <p>David, Matthew, Phillip, Benjamin</p> <p>Joyce & George Hoekstra</p> <p>Timothy, Angela, Ryan, Jeremy</p> <p>Dorothy VanderGaast</p> <p>Shelly, Kevin</p> <p>Wendy & Siemen Speelman</p> <p>Amanda, Andrew</p> <p>Ellen Snoek & Tim Walton</p> <p>Jim & Chris Snoek</p> <p>John, Aaron, Bradley</p> <p>Rob & Pam Snoek</p> <p>We are thankful that the Lord has blessed them so richly in their love for each other. He has been faithful through happy times and through sad times. At this time, we are especially thankful for the assurance He gives us that their son and our brother, John, celebrates with us in heaven.</p> <p>Open house will be held on Saturday, Nov. 14, 1992, from 1-4 p.m. at their home in Orono (corner of Main & Millson Hill Dr.).</p> <p>Mailing address: P.O. Box 423, Orono, ON L0B 1M0</p>
<p>Births</p> <p>HORLINGS:</p> <p>George and Nancy (nee Van Kampen) thank the Lord for the safe arrival of</p> <p>MEGHAN JANE</p> <p>born Oct. 21, 1992, at Nelspruit, South Africa.</p> <p>Eager to hold her is brother Jason. Meghan is the third grandchild for Tony and Janny Van Kampen of Thamesford, Ont., and 31st for Mrs. Janet Horlings of Smithers, B.C.</p> <p>Present address: c/o World Vision, Mozambique, C.P. 2531, Maputo, Mozambique.</p>				



Classifieds

Anniversaries

Obituaries

Teachers

Teachers



Congratulations to Kenneth and Maria Rietkerk (nee Treur) on the occasion of their 50th wedding anniversary!

Leimuiden Guelph
1942 December 3 1992
With thanksgiving to our faithful God, we announce the 50th wedding anniversary of our parents and grandparents,

KENNETH (KLAAS) and MARIA RIETKERK (nee TREUR)

We pray that God will continue to hold you in his loving care. Congratulations Mom and Dad, Opa and Oma! Thanks for always being there for us. With love from,

Joe & Barb Rietkerk — Mission, B.C.
Robert, Della

Uko & Jane Zylstra — Grand Rapids, Mich.

Geoffrey, Marie, Peter, Kenneth
Brian & Florence Rietkerk — Surrey, B.C.

Paul, Kimberly, Timothy
John & Judy Rietkerk — Rockwood, Ont.

Aaron, Michael, Jordan
You are invited to an open house at the First Chr. Ref. Church, 287 Water St., Guelph, Ont., on Nov. 28, 1992, from 2-4 p.m.

Home address: 93 Alma St., S., Guelph, ON N1H 5W8

1967 November 17 1992
With joy and thanksgiving to the Lord, we announce the 25th wedding anniversary of our parents,

JOHN and TANNY STREEFKERK

May God continue to bless you and keep you in His care. With love and congratulations Mom and Dad, from your family,

Jon & Marjo Swierenga
Derek

David
Home address: 99 Blind Line, Orangeville, ON L9W 3H1

1942 1992
On November 6, 1992, the Lord willing, our parents and grandparents, **ARIE and LENA VANDENDOOL (nee IMMERZEEL)**

hope to celebrate their 50th wedding anniversary.

"For the Lord is good, his steadfast love endures forever" (Ps. 100: 5). May the Lord continue to bless them and keep them in his care.

Happy anniversary from:

Tony & Joanne Vandendool

Mike, Kathleen, Stephen, Dan, Charlene & Paul

Albert & Mary Buffinga

Brian & Darlene

Bert & Joan Vandendool

Andrea, Laurie, Kelly Ann

Home address: 333 Ontario St., Clinton, ON N0M 1L0

"For we do not preach ourselves, but Jesus Christ as Lord" (II Cor. 4: 5a).
Iron Springs Brampton

1957 November 13 1992
With thankfulness to God, we congratulate Dad and Grampa,

REV. PETER VAN EGMOND

on his 35 years in the ministry. We'll be celebrating this event with an open house on Saturday, Nov. 14, 1992, at Trinity Hall, Holland Chr. Homes, 7900 McLaughlin Rd., Brampton, Ont., from 2-5 p.m.

Love:
John & Sylvia Van Egmond — Chilliwick, B.C.

Jeremy, Jacob, Jonathon, James
Eric & Evelyn Van Egmond — Yarrow, B.C.

Leah, Joel, Adam

Peter & Cathy Van Egmond — Brantford, Ont.

Michelle, Ian, Shannon, Jannelle
Lianne Van Egmond — Toronto, Ont.

Michael Van Egmond — Brampton, Ont.

Home address: 23 Norval Cres., Brampton, ON L6W 1J1

At Shalom Manor in Grimsby on Thursday, Oct. 15, 1992, the Lord called home

EVERDINA JACOBA EVERS

after a short illness, our beloved mother, grandmother and great-grandmother, formerly of Wellandport, in her 83rd year.

Beloved wife of the late Gerrit Evers (1980).

Dear mother of:

Henk & Dini Evers

Bernard & Ann Evers

Gerry & Tena Evers

Anne & Harry Harbers

Joan & Bill Oosterink

Dini & Siep Hoiting

Jessie & Henk Geurkink

John & Lena Evers

Dear grandmother of 32 grandchildren and 45 great-grandchildren.

Also surviving are three sisters and one brother in the Netherlands.

Predeceased by two grandchildren in 1962.

Psalm 23.

Wanted to Buy

Gevraagd:

Bijbelverklaring van Matthew Henry, Dächsel of Patrick, Polus en Wels in de Nederlandse taal.

E.J. Bosch

Glashorst 27

3925 BN Scherpenzeel

The Netherlands

For Rent

St. Catharines, Ont. One room, shared accommodation with use of washer and dryer. Ontario and QEW area. \$300 plus utilities.

Phone Kevin at (416) 646-7992 and leave message.

Trailer with sunroom for rent, to seniors only, in Bradenton, Florida. Available Nov., Dec. and Jan./93.

Phone: (416) 383-9861

Real Estate

For sale, popular efficiently-run fruit/vegetable farm, 100 acres, mostly tile-drained. Few minutes drive from Pembroke, Ont. 1993 strawberry crop in place. Renovated 3-bedroom home, barns etc. Much potential. Irrigation, pumps, tractors and all necessary equipment included. For more information call (613) 735-5567.

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Edmonton, AB

T5W 4N9

(403) 471-1814

Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

Clinton and District Chr. School will have an opening for

PRINCIPAL

starting the 1993/94 school year. Clinton is located approximately 75 km. north of London, 18 km. east of the sandy Lake Huron beaches and only a short 45-minute drive from the famous Stratford Festival.

Our ten-room school with full-size gymnasium, has 218 students at the moment with a staff of nine full-time and two part-time teachers.

If you are interested, please send your application with complete resume to the Search Committee

c/o Mr. Ralph Schuurman, Principal

P.O. Box 658,

Clinton, ON N0M 1L0

Tel.: (519) 482-7851

ATHENS, Ont.: Due to maternity reasons, **Athens Christian School** will require a teacher at the **primary level** effective Feb. 1, 1993, and possibly for the 1993-94 school year. Please send your application and resume to:

Jannie Feenstra, Principal

Athens Christian School

P.O. Box 264

Athens, ON K0E 1B0

More information can be obtained by calling the principal at (613) 924-9500 (school) or (613) 924-9690 (home).

ABBOTSFORD, B.C.: The Heritage Campus of Abbotsford Chr. School invites applications for a **full-time position in Grade 2**, to begin in Feb. 1993. Please contact

Lloyd Den Boer, Principal

P.O. Box 175

2884 Abbotsford-Mission Highway

Abbotsford, BC V2S 4N8

(604) 850-5022.

Bowmanville, Ont.: Knox Christian School invites applications for a **temporary full-time position in Grade 2**, due to maternity reasons, effective **Feb. 1 through June 1993**. Please send letter of application, resume and references, prior to Nov. 20, 1992, to:

Bill Helmus, Principal

Knox Christian School

410 Scugog St., R.R. 1

Bowmanville, ON L1C 3K2

Tel.: (416) 623-5871

Agassiz, B.C.: Agassiz Chr. School. The position for principal in a growing rural Christian school of 106 enrolment is open, starting the 1993/94 school year. Applicants must be committed Christians with goal setting and vision skills. Administrative duties will be 40 percent; and classroom duties 60 percent. Closing date for the position is Jan. 31, 1993. Forward all applications to:

Agassiz Christian School,
Box 3230, Agassiz, BC
V0M 1A0

Attn.: Education Committee



Miscellaneous

Want to rent
a car while
in Holland?



Will deliver car to Amsterdam airport if desired.

KALMA DRACHTEN B.V.

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199

Fax (31) 5120-32324



Save money by using the
classifieds!

Classified

Help Wanted

FACULTY OPENINGS
CALVIN COLLEGE

The college is seeking applications for possible openings beginning September 1993 in the following departments:

Biology	Mathematics
Economics/Business	Nursing
Engineering	Philosophy
English	Physics
History	Spanish

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE
Grand Rapids MI 49546 USA

Calvin College is an equal opportunity employer.

Help Wanted

CARETAKER NEEDED

The Committee of Stewards of the Bethel Chr. Ref. Church, 345 Elizabeth St. E., Listowel, Ont., invites tenders for the position of caretaker of the church property, to commence January 1, 1993, to December 31, 1994.

For a job description and information contact the chairman: **Hank Ten Pas (519) 887-6486 (res.) or (519) 887-6408 (bus.)**. Sealed tenders to be submitted by 8 p.m., Nov. 25, to the chairman. Lowest or any tender not necessarily accepted.

SEEKING A PASTOR

The congregation of the **Maranatha Chr. Ref. Church, Woodbridge, Ont.**, is seeking a pastor due to the retirement of the present pastor in February 1993.

Please direct all inquiries to the vice-president of Council:

Mr. Joe Kortleve
88 Don Hill Cr., Kleinburg, ON
L0J 1C0
Phone: (416) 893-1880

Miscellaneous

Kerkdiensten op cassette
in de Nederlandse taal

U kunt zich nu abonneren op deze prekdienst, b.v.:

- a) één cassette iedere week;
- b) twee cassettes maandelijks;
- c) één cassette maandelijks.

Prijs \$3.00 per cassette
(\$1.50 extra als u de cassette wilt houden)

Voor inlichtingen schrijf naar:

Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 289-0706

Luister naar het programma
ZINGEND GELOVEN

Elke Zaterdag, 8 uur 's morgens

CHIN FM 101

ATTENTION! ATTENTION! ATTENTION!

When you fax your display or classified ads to us (particular obituaries), please type them and check spelling BEFORE you transmit the text.

Thank you.

ATTENTION! ATTENTION! ATTENTION!

*Send your questions to
Peter and Marja
Confidentiality is assured.*

**Make use of our
revamped
calendar of
events on page
19.**

**Attention:
Business Community/Christian
Organizations
Insert YOUR message
in our Special
1992 (pre-Christmas) issue.**



Calvinist Contact has a new name: **Christian Courier**.

In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same, except it will not be our Dec. 11 Christmas issue that we will send out but a special issue (dated Dec. 4) that better represents the kind of paper we are.

The special December 4 issue will be mailed to our 6,000 subscribers, of course. But in addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

**Deadline for advertisements in this
special issue is November 20.**

COUPON

CHECK ONE

- 1) **Small** — size 3" wide x 1 3/4"
Cost \$125 + GST = \$133.75
- 2) **Medium** — size 5" wide x 3 1/2"
Cost \$225 + GST = \$240.75
- 3) **Large** — size 5" wide x 7 1/2"
Cost \$400 + GST = \$428.00
- 4) **Jumbo** — size 10" wide x 6"
Cost \$650 + GST = \$695.50
- 5) **Full Page** — size 10" wide x 12"
Cost \$1,100 + GST = \$1,177.00

6) **Sponsored advertising**

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand **Christian Courier** will obtain copy from the organization indicated.

I wish to sponsor an ad for _____

This ad should be of the size

- _____ Full page
- _____ Jumbo
- _____ Large
- _____ Medium
- _____ Small

Please enclose your ad copy with this coupon.

_____ I enclose payment

_____ Please bill me

Sender: (Please print)

Name _____

Address _____

City _____

Code _____

Return by November 20 to: **Christian Courier**
c/o Calvinist Contact Publishing Ltd.
4-261 Martindale Rd., St. Catharines, ON L2W 1A1
(Fax: 416-682-8313)

Classified/Events

Church news

Christian Reformed Church

Calls accepted

—to Community CRC, Meadowvale, Ont., as interim pastor for six months, Rev. Ron Fisher of Hebron, Whitby, Ont.

Address change

Rev. Ron Fisher, 6406 Longspur Road, Mississauga, ON L5N 6E3. Home phone: (416) 824-2889; office phone: (416) 826-5722.

Independent groups

Worship invitation

The American Reformed Fellowship invites you to worship with it in Florida. Sundays, from Dec. 6, 1992 to April 1993, at 11 a.m. and 2:30 p.m., meetings will be at Palmview First Baptist Church, 49th St. at U.S. 41 in Palmetto. Ministers are from the American or Canadian Reformed Churches, or sermons are read or heard on tape.

For information call (813) 955-4497 or (416) 563-8383; or write: M. VanderVelde, 4219 Mountainview Rd., Beamsville, ON L0R 1B2.

CRWRC is recruiting for the following positions:

Haiti Director:

Position involves supervision of development, relief, and diaconal projects in conjunction with Haitian partner groups. CRWRC invites those who have one of more of these skills to apply: supervisory and/or human resource development; ability to network with local organizations; overseas community development experience, Kreyol or French language.

Sierra Leone Project Consultant:

The three components of this position are: developing the capacities of the Christian Health Association of Sierra Leone (CHASL); assisting CHASL in the development of an urban income strategy in Freetown; and supporting staff in Sierra Leone through supervision at the Freetown office. CRWRC will give special consideration to applicants with health care/health administration experience.

Service and Training Volunteer Positions:

From Nov.-Jan. CRWRC will be interviewing for several service and training positions. This 2-year program is an introduction to Christian community development work with hands-on experience in grass roots development work. These positions will begin in the summer of 1993. Position description and qualifications will vary according to location.

If you are interested in any of the above positions,

please contact Ray Elgersma, Director:

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE



3475 Mainway, PO Box 5070

Burlington, ON L7R 3Y8

fax: (416) 336-8344

SHOW US HOW TO SERVE

Shalom Manor, Classis Hamilton Homes for the Aged Inc., a 132-bed long term care facility, providing Residential and Extended Care, invites applications from qualified persons interested in the position of

Director of Housekeeping/Laundry/Maintenance

Qualifications:

- ★ Grade 12; O.H.A. Executive Housekeepers Course graduate, or equivalent.
- ★ Minimum of 3 years supervisory experience in housekeeping, laundry and maintenance in a similar setting.
- ★ Demonstrated managerial and leadership abilities.
- ★ Must be mature, a good motivator, able to communicate in the Dutch language.
- ★ Knowledge of building construction and maintenance.

Send resume by November 13, 1992, to:

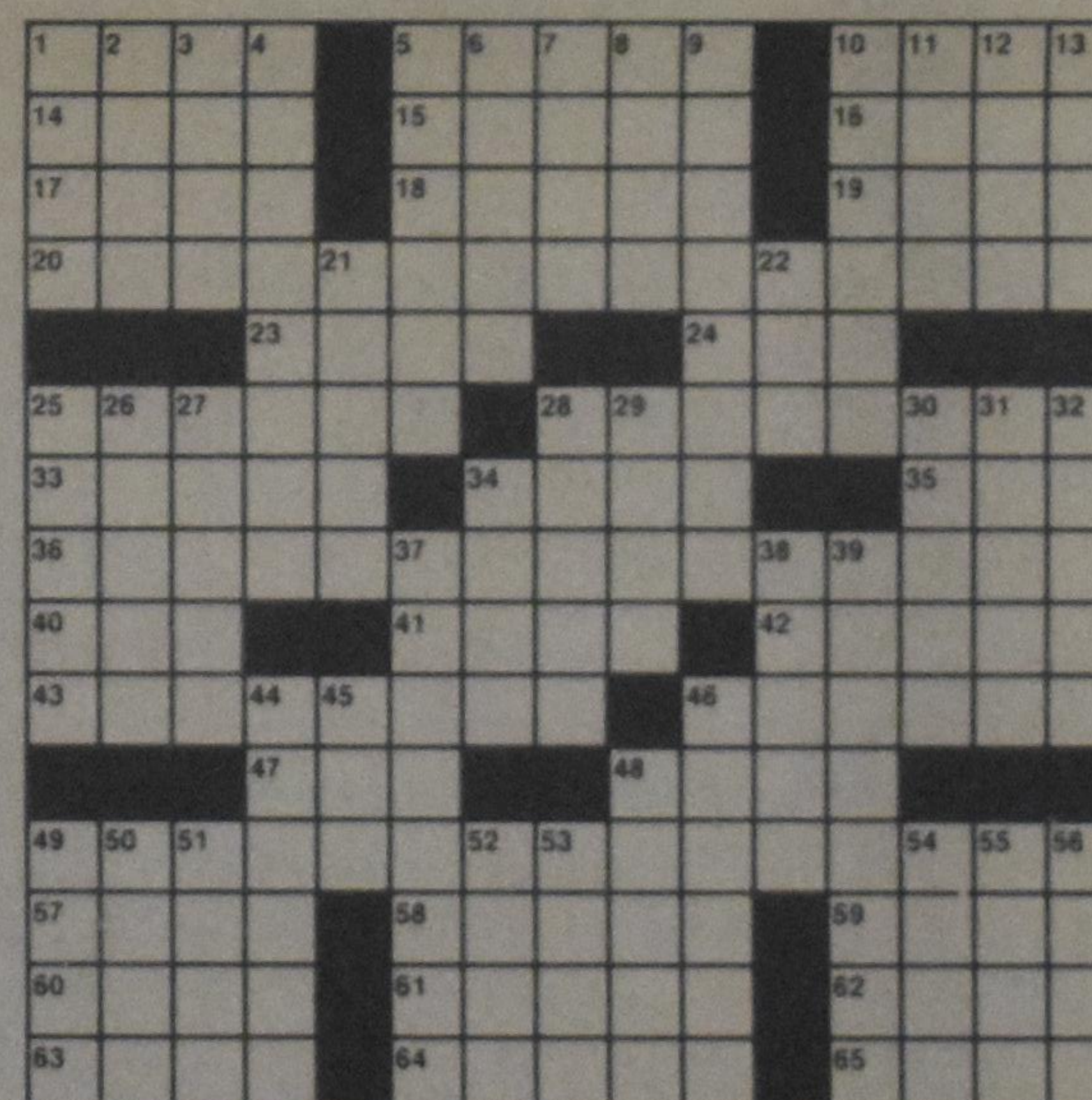
Administrator, Shalom Manor
12 Bartlett Ave., Grimsby, ON L3M 4N5
Tel.: (416) 945-9631; Fax: (416) 945-1211

Help Wanted



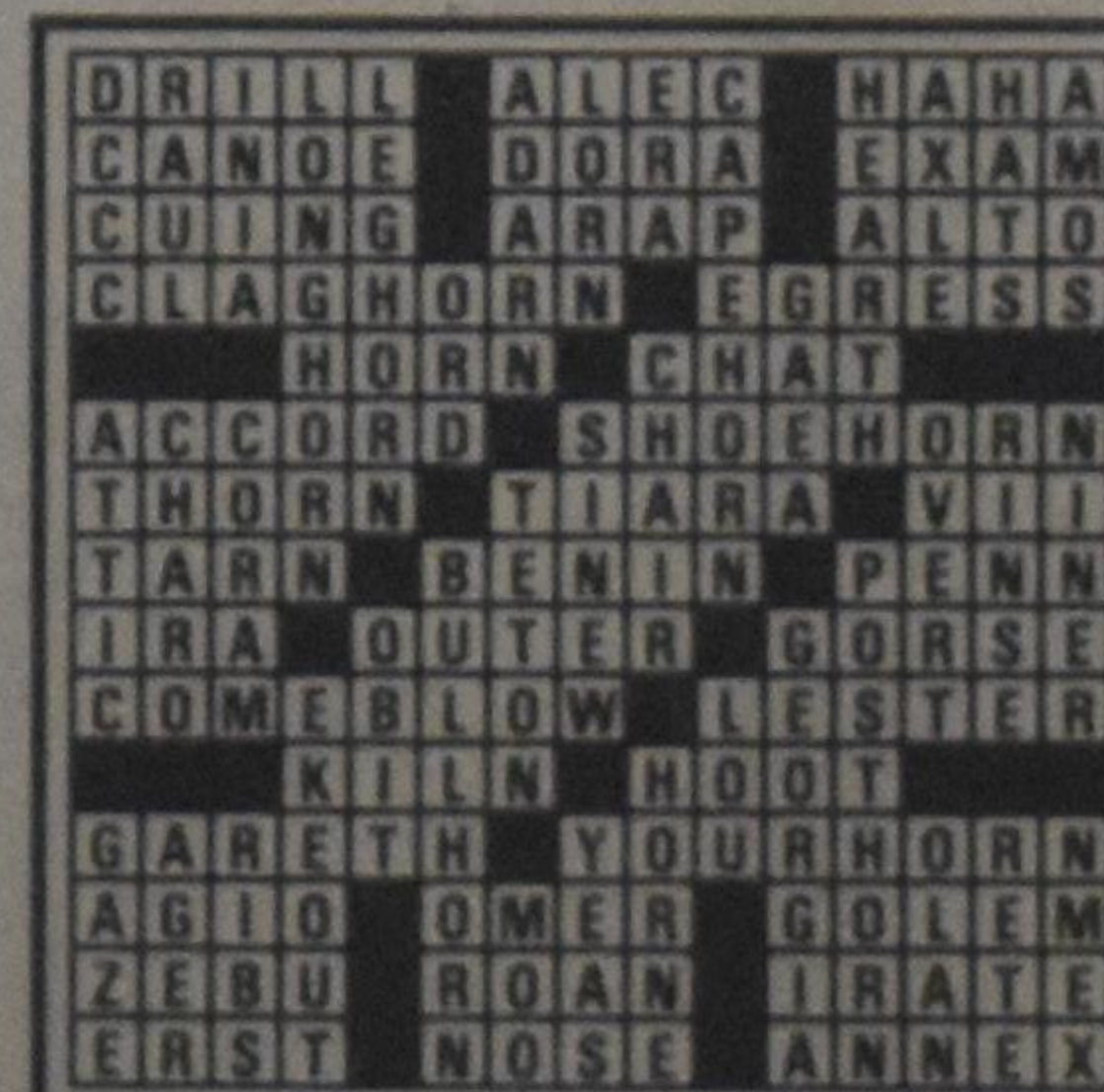
This week's Puzzle by Harold B. Counts

ACROSS
1 Mineral springs
5 Dolts
10 Hourglass contents
14 — Lomond
15 Lacking funds
16 Sheltered
17 It. wine center
18 — Thompson
19 Lamentation
20 Presumptuous ones
23 Extra
24 — de mer
25 De Niro
28 Imaginary monsters
33 Happening
34 — gin
35 Niger native
36 Supports vigorously
40 Ornamental vase
41 Kin of umps
42 Town in Missouri
43 Most pert
46 Afr. animals
47 Fr. artist
48 Step
49 Continues fruitlessly
57 Protracted
58 Certain rock mass
59 Tubs
60 Pay to play
61 Accost warmly
62 Coup d'—
63 "To — not..."
64 Vaticinators
65 Director Clair



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Last week's Puzzle



DOWN
1 Cabbage dish
2 Elegant
3 Play part
4 Cargo
5 State strongly
6 Stock unit
7 Covers with turf
8 Actress Moran
9 More vaporous
10 Taste
11 Lily plant

12 Close
13 Haunts
21 Havens
22 Dawber of TV
25 Picture puzzle
26 — barrel (in a pickle)
27 A hill of —
28 Fissure
29 Troughs for bricks
30 Weapon
31 Like — from the blue
32 Carolina rails
34 "— the sweetheart of..."
37 Sea cucumbers
38 Actor Robert
39 Step aside
44 Protective casing of fire clay
45 Taxing org.
46 Military students
48 Journal

49 Extra weight
50 Solitary
51 Hip
52 Challenge
53 Fencing sword
54 Charge per unit
55 Laurel
56 Noble It. family

Calendar

Nov. 2-14 CSS's Harry Houtman plans to be in Alberta.
Nov. 7 Arts & Crafts show/sale, 10 a.m. - 3 p.m., at TDCH, Woodbridge, Ont.
Nov. 7 CLAC Fall Conference, 9:15 a.m. - 4 p.m. at 5920 Atlantic Dr., Mississauga, Ont. Theme: "Christian witness in confused times." Speakers: Harry Antonides, Ed Grootenboer, Ray Pennings and Ed Vanderkloet. Info: (416) 670-7383.
Nov. 7 "Back to God Hour" rally, 8 p.m., St. George's Anglican Church, Guelph, Ont. Speaker: Rev. Dave Feddes. Special music by OCMA and Andre Knevel.
Nov. 7-8 40th anniversary CRC, Lucknow, Ont. Info: (519) 395-3765.
Nov. 13 "Christian Festival Concert" by the choirs and brass of the OCMA, Leendert Kooij directing, at 8 p.m., Roy Thomson Hall, Toronto, Ont. Guest artists: Ellen van Haaren, Sander van Marion and Andre Knevel. For tickets call (416) 636-9779.
Nov. 13 ICS Fall Convocation & Graduation, 7:30 p.m., Knox College Chapel, Toronto, Ont. Speaker: Senior Member Ken Badley on: "So much knowledge, so little wisdom." Info: (416) 979-2331.
Nov. 14 Ministering arts conference, workshops and lectures dealing with worship. Starts 8 p.m., at Maranatha CRC, Belleville, Ont. Info: (613) 962-2062 or 966-1736.
Nov. 14 Giant bazaar, 10 a.m. Trinity Christian School, 650 Walkers Lane, Burlington, Ont. An exciting day for everyone!
Nov. 14 CPJ presents "Heart to Heart — Nation to Nation," an evening of fellowship and reflection. Special speaker: John Olthuis. Banquet at 6 p.m., Chr. School Gym, Willowdale, Ont. Info: (416) 979-2443.
Nov. 17 Organ concert by Canadian concert organist Peter Partridge, 8 p.m., St. Catherine Cathedral, Church St., St. Catharines, Ont.
Nov. 20 The King's College presents "A breath of fresh air," music by Bach, Cabina, Rutter, Dupre and others, 8 p.m., West End CRC, Edmonton, Alta. Performers include Michal Stolarz (flute), Marnie Giesbrecht and Joachim Segger (organ), and the KC Choir, directed by Thomas Holm.
Nov. 21 Salem's annual meeting, 9 a.m., Second CRC, Brampton, Ont. Speaker: Dr. Peter L. Van Katwyk on "Stress and the Family — When Families Help."

Nov. 21 Fall concert by "The Con Spirito Choir" (dir. John Kaldeway), 7:30 p.m., First CRC, Sarnia, Ont. Guests: Andre Knevel at the organ and the ladies choral group "Sing for Joy." Info: (519) 383-0438.
Nov. 24 Organ concert by European concert organist Jean Guillou, 8 p.m., St. Catherine Cathedral, Church St., St. Catharines, Ont.
Nov. 24 - Dec. 5: Canadian concert tour by Martin Mans, virtuoso organist from the Netherlands. All events at 8 p.m. Nov. 24: Ebenezer Can. Ref. Church, Burlington, Ont.; Nov. 25: Knox Presb. Church, St. Thomas, Ont.; Nov. 26: Maranatha CRC, St. Catharines, Ont.; Nov. 27: Maranatha CRC, Bowmanville, Ont.; Nov. 28: Chalmers United Church, Woodstock, Ont.; Dec. 2: Can. Ref. Church, Attercliffe, Ont.; Dec. 4: Can. Ref. Church, Fergus, Ont.; Dec. 5: Second CRC, Brampton, Ont. Info: (416) 455-0797.
Nov. 26-28 "The Tavern," a main stage production by George M. Cohan, directed by Raymond Louter, 8 p.m., Redeemer College, Ancaster, Ont. Matinee: Nov. 25 at 12 noon. Info: (416) 648-2131.
Nov. 27 - Dec. 4 The TDCH drama dept. presents Oscar Wilde's "The Importance of Being Earnest," at the TDCH, Woodbridge, Ont. Regular performances: Nov. 27 and Dec. 3 (8 p.m.). Dinner theatre performances: Nov. 28 and Dec. 4 (7:30 p.m.). For tickets call (416) 851-1772 or 741-2273. a.s.a.p.
Nov. 29: City-wide hymnsing, 8 p.m. First CRC, Sarnia, Ont.
Dec. 2: CFFO Annual convention and banquet at Italian Canadian Club, 135 Ferguson St., Guelph, Ont. Convention at 10 a.m. (keynote speaker: Dr. Ron Vos, Dordt College). Banquet at 5:30 p.m. (speakers: Dr. Hugh Cook and Dr. Ron Matthies). Info: (519) 837-1620.
Dec. 4 Christmas concert by the RC Concert Choir & Chamber Orchestra (directed by Christian Teeuwssen with Carolyn Stronks on flute), 8 p.m., Redeemer College, Ancaster, Ont. Info: (416) 648-2131.
Dec. 6 "Nederlandse Kerstzangdienst," 7:30 p.m. Emmanuel Ref. Church, 170 Clarke St. N., Woodstock, Ont. Will be repeated on Dec. 13, same time. Info: (519) 537-6422.

News

Men and women worship in separate mosques

... continued from p. 1

The head of the worldwide Ahmadiyya community, Hazrat Mirza Tahir Ahmad, had come from London, England, to join in the ceremonies.

The Khalifa addressed a large crowd gathered under canvas next to the mosque. He spoke of any house of God as having two purposes: to provide unity to those who have been dispersed and to promote peace to all humankind. "Love is the instrument of peace," said the Khalifa. "Only the heart can conquer the world, not the body."

The 40-minute speech was televised and carried by satellite to the continents of the world.

Volunteerism and gender separation

The Bai'tul Islam Mosque cost \$4 million to build, not counting the cost of the land. Because of the tremendous amount of volunteer labour (one member quit his regular job for three years to work as a volunteer on the project), the cost was kept down significantly, a guide explained. Members of the mosque acted as the general contractor. Although the first stone was laid six years ago, it took

three years to build the mosque.

The Bai'tul Islam Mosque, which covers an area of 20,000 square feet, was designed to hold 2,000 worshippers in two halls superimposed on each other, the upper one being for men and the lower one for women. Men and women enter through separate entrances.

The primary reason men and women are separated in mosques is that Muslims believe they should enter the presence of Allah as individuals, leaving the world and its relationships behind. Another more practical reason is that a prostrate form of worship requires greater privacy between men and women.

According to a guide, no significance should be given to the fact that men occupy the loftier upper hall with the larger silvery dome. A similar though smaller dome above the women's entrance hall with a more decorative support structure signifies the parity between men and women, he said.

Of course, women are not allowed leadership functions in the religious practices of the movement, as is the custom in all Muslim groups.

The two prayer halls, or mosques

within a mosque, are rectangular, unfurnished and carpeted. The carpets are laid in green and pink strips, four feet wide, to help the worshippers line up rows. One third of the women's mosque is glassed-off and provides sound-proof prayer space for women with children. By giving each person a prayer space of 20 by 48 inches, the two mosques are designed to hold 1,000 worshippers each.

Since Muslims are expected to pray five times a day (one-and-a-half hours before sunrise, noon, one hour before sunset, minutes after sunset and two hours after sunset) the mosque is open for all those prayer times, though believers are allowed to pray wherever they find themselves at a given time. Friday is a special day of worship, and Muslims are expected to attend the mosque for a sermon as well as prayer.

The main liturgical language of the

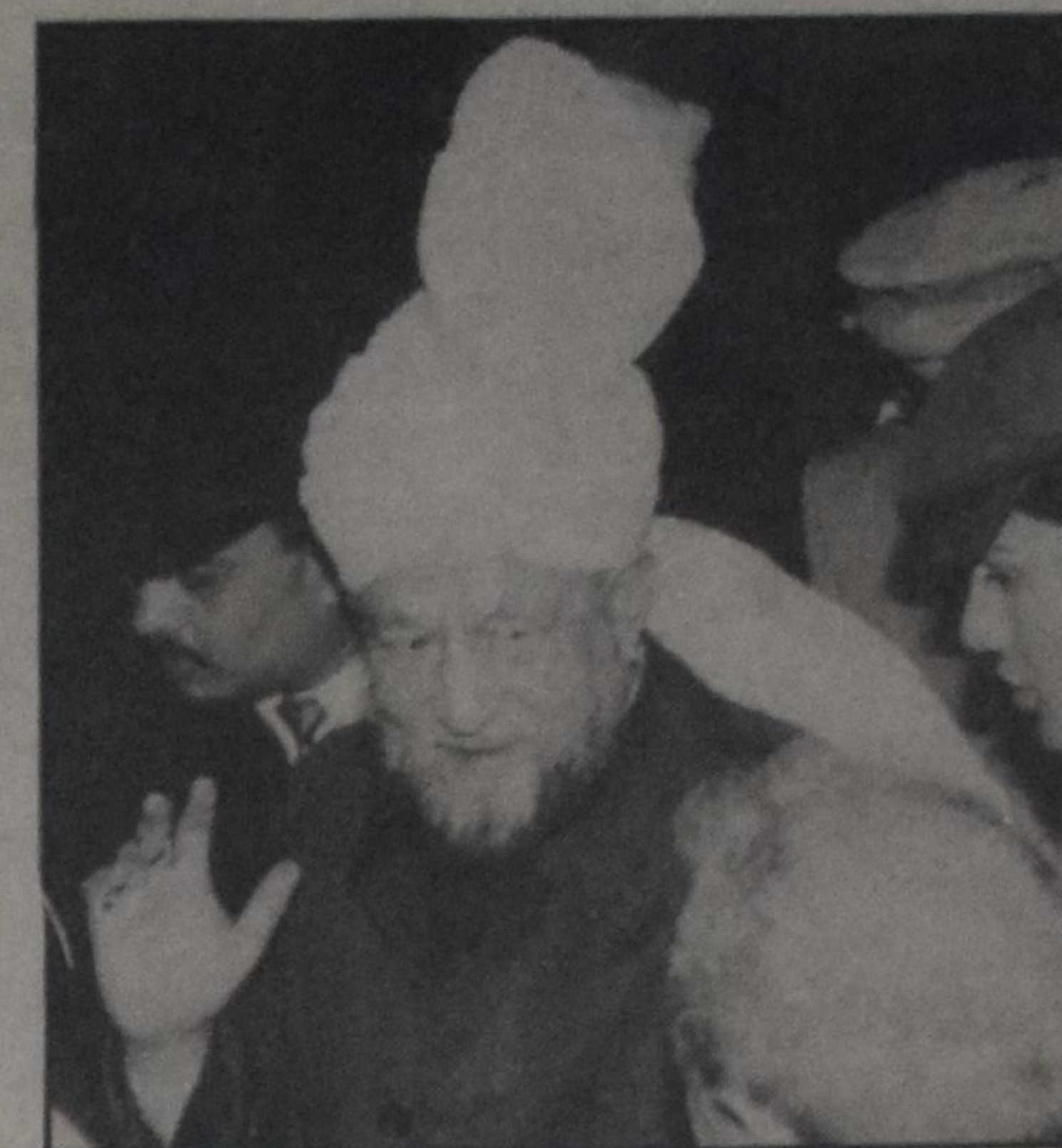


Photo: Bert Witvoet

The Khalifa greets his followers after the speech

Ahmadiyya Movement is Urdu, a native tongue of Pakistan and India. But in the Bai'tul Islam Mosque worshippers can hear sermons in 12 different languages via headphones.

Ahmadiyya sect presents "the original Islam"

The Ahmadiyya Movement was founded in 1889 in India by Hazrat Mirza Ghulam Ahmad, who thought of himself as the reformer promised by prophets of different religions all over the world. He claimed that he had been sent to invite all humankind to establish a closer relation with the one true God.

The Movement believes it represents the essence of Islam "shorn of all the encrustations that have through the centuries been patched upon its body, distorting and disfiguring Muslim society."

Ahmadiyya Muslims believe that Jesus Christ feigned death on the cross

and that he ended up fleeing to India, where he died peacefully many years later.

Persecuted in Pakistan

Founder Hazrat Ahmad has been succeeded by men called Khalifas, elected for life. The fourth and present Khalifa, Hazrat Mirza Tahir Ahmad, was present at the opening ceremonies in Maple.

He himself had to flee Pakistan after the Ahmadiyya Movement had been declared non-Muslim in that country and laws had been enacted that would make any public claim by Ahmadiyyans to being Muslim a crime. During the ceremonies, the Khalifa told how a nine-month-old Pakistan baby has recently been charged with blasphemy because its name appeared on a Ahmadiyyan wedding invitation that used a Muslim expression.

Ahmadiyyan Muslims are generally regarded as a philanthropic and peace-seeking since they promote and practise teachings of their leaders that call for a love for all humanity and even a willingness to help people of other religions build their churches, temples and synagogues. They regret the angry face which fundamentalist Muslims present to the rest of the world.

According to Antonio R. Gualtieri, professor of religion at Carleton University, the Ahmadiyya Movement is "a community which is vibrant, which is highly trained; they have 100 percent literacy rate in Pakistan. They have very active missionary outreach programs.

Lawyers encouraged to Christian action

Bill Fledderus

LAKE LOUISE, Alta. — How does a Christian judge feel about sending a Christian abortion protester to jail for breaking a picketing injunction?

A panel of Christian judges recently testified that such situations can be difficult and create mixed feelings.

Those feelings cannot be allowed to influence judicial decisions, which must uphold existing laws, say the judges, but they admit the feelings are real and can be painful. The judges were speaking at the annual meeting of the Christian Legal Fellowship (CLF), held Oct. 16-18. About 50 lawyers were in attendance.

"The judges explained that it is nearly impossible to give expression to their Christianity in the courtroom," reports Janet Epp Buckingham, the CLF executive director in Eastern Canada.

Fellowship woos Albertans

The CLF numbers 225 members, of which only one quarter are from Western Canada. One of the reasons for holding the annual meeting in Alberta was to build stronger ties with Christian lawyers there, says Buckingham.

While the Ontario-based CLF was incorporated in Toronto in 1978, many Alberta lawyers are part of a more informal Christian legal group.



Photo courtesy CLF

Christian lawyers need to network, says Janet Epp Buckingham

"Christian lawyers need to network together across Canada to support each other and share information," says Buckingham. "For example, a lawyer came up to me at the conference and revealed that he was representing one of the TV stations charged with illegally re-broadcasting Christian programming from the U.S. People like that need support."

Lawyers need to lead public

Brian Stiller, executive director of the Evangelical Fellowship of Canada, was the featured speaker at the annual meeting.

"Lawyers can better serve their communities by informing and leading them

in a more public way," Stiller said. He also stressed that in a pluralistic society, it is important for Christians to be "at the table" of public life, reports Buckingham.

"Many Christian lawyers are leaders in their churches, but they need encouragement to become leaders in their broader communities," she says.

"Those of us who attended the meeting came away refreshed and renewed," says Buckingham. "You have to imagine the beautiful backdrop of snow-covered mountains — that was part of it, too."

Other speakers included lawyer Humphrey Waldock of Vancouver, who explained how in his work he tries to argue the foundational importance of Christian moral values, and lawyer Ron Smith of Kelowna, who led a discussion about mediation and reconciliation in family law.